

The Reformed Church Review

Volume 4

OCTOBER, 1925

Number 4

I

THE PROPHETS AND THEIR MESSAGE FOR TO-DAY¹

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The subject under discussion is a very broad and extensive one. We could spend years in making an intensive study of the Prophets and always find something new to challenge us and to demand solution. It may therefore seem daring to attempt the treatment of this theme in the limited time that is allotted to me. It will be necessary, accordingly, to omit all references to textual criticism, to exegesis, and to other details that are of the utmost importance in making any thoroughgoing investigation of such an important division of the Old Testament. All that we can do this morning is to make a general survey of the field, select some of the most important features of the Prophets, and compare them with the needs of the present day.

The Jewish Scriptures are divided into three parts, the Law, the Prophets, and the Writings. Of the Prophets we have two divisions: the "Former," which include Joshua, Judges, I and II Samuel, I and II Kings; and the "Latter," which according to the length of the books are divided into the "Major" and the "Twelve" or the "Minor." The "Major" are Isaiah, Jeremiah, and Ezekiel; the "Twelve"

¹ With the exception of Micah 6:8, all quotations from the Old Testament are according to the Jewish Version of the Holy Scriptures (Philadelphia).

or the "Minor" are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

By dividing Samuel, Kings, Ezra-Nehemiah, and Chronicles into two books each and counting the "Minor Prophets" as twelve where the Jews counted them as one book, our Old Testament is reckoned as thirty-nine books, while in the Hebrew Scriptures the number is twenty-four. The Book of Daniel is not counted among the "Prophets" by the Jews, but is placed among the "Writings." We shall, accordingly, follow this traditional classification and limit our survey to the so-called "Latter Prophets."

Let us first consider the Hebrew word, of which *prophet* is a translation. נָבִיא pl. נְבִיאִים, 'prophet'; the verb נָבֵא is used only in the Niphal and the Hithpael, meaning to 'prophesy.' In this connection compare Arabic *nab'a* 'to be high,' also 'to utter a low tone' or 'to bark'; in the second conjugation it means 'to announce,' 'inform,' in the fifth, 'to claim to be a prophet,' 'prophesy,' 'foretell,' in the tenth, 'to ask or seek for information;' *nab'atun* 'faint voice,' 'low tone,' 'barking of dogs;' *naba'un* 'news,' 'information;' Sabaean נָבָא, 'call out;' Assyrian *nabû*, 'call, announce;' Æthiopic *nababa* 'buzz,' then 'to speak.'

In other words it is apparent from Semitic etymology that the word does not have a primary meaning of 'predict.' Nor does προφήτης, which in the Septuagint is used to render נָבִיא signify 'one who predicts or foretells.' In Classical Greek μάντις is the ecstatic announcer of oracles, and προφήτης is their soberminded interpreter, who makes the dreams, visions, or enigmatic utterances of the frenzied μάντις intelligible. The προφήτης, accordingly, is not a predictor, but one who speaks forth that which he has received from the Divine Spirit. In other words, the prefix *pro* is not temporal. The prophet simply speaks *forth* his message; he speaks *for*, or *in behalf of*, another, i.e., he is the mouthpiece or the spokesman of the Divine Being. The

prophet in his higher development is the sharer of God's counsels, and he becomes the bearer and preacher of God's Word. He is a messenger and herald of God. His prediction of the future is only an accidental and very subordinate part of his work.

In ancient times every person could sacrifice, but not all could consult the Deity. Only certain select individuals possessed this gift. From prehistoric times divination was practised as a complex art, omens of various kinds were observed, and interpretations deduced therefrom. Naturally these ancient soothsayers were rude and took advantage in many instances to commit fraud for the sake of personal gain and influence. On the other hand, we must not forget that they also had many important moral opportunities, and that they were the forerunners of the canonical prophets. From Moses to Samuel there were indeed sporadic cases of men who were the interpreters of God's will, who inspired the nation, gave justice in God's name, and rebuked sin without sparing. Out of their work developed the monotheism of their successors.

With Samuel, however, we have a step forward in the story of prophecy. Up to that time the prophet was called a seer, a gazer (חֹזֶה רֹאֶה). The seer had been alone. Now we have prophets and the 'sons of prophets' organized into guilds or bands, who lived in communities such as at Ramah, Bethel, Jericho, and Gilgal. Samuel had been both a priest and a prophet, but now prophecy was separated from both the ritual and soothsaying. In the companies of prophets, prophecy assumed a national-religious aspect with the emphasis upon the religious phase. They were filled with an enthusiasm so contagious that Saul, for example, in the presence of a company of these prophets, became ecstatic and prophesied. The prophets were enthusiasts for Israel, and men like Samuel, Nathan, Elijah, and Elisha interfered in the government of the state, because they felt that they were divinely commissioned to guide the state in the pure ideals

of their God. The risks of degeneration to which this order of prophecy was liable arose both from its ecstatic temper and from its connection with public affairs. Religious ecstasy is always dangerous to the moral and intellectual interests of religion. The greatest prophetic figures of the period, though they feel the ecstasy, attain their greatness by rising superior to it. No doubt the so-called false prophets in some cases gave favorable utterances merely for the sake of royal patronage. Although most of the 'false prophets' professed to speak for YHWH, many of them were mere soothsayers. Others were more intensely nationalistic than religious and so were blind to the consequences of national sins. It was only the prophets whose spirit moved on a high ethical plane that tried to save the nation from the drunken orgies and sexual debaucheries of the surrounding Semitic peoples. It required a man like Elijah to combat the debasing influence of Baal worship. Of all the Semitic peoples the Hebrews had the most spiritual and ethical type of religion. Verily they were a chosen people, and through God's inexplicable power alone were they commissioned, but not without severe struggles, to advance the cause of righteousness in their time and for all posterity. They were a favored nation, not in having a divine protection that mitigated their sufferings, but in having a greater responsibility and a definite mission.

For centuries the Hebrews had been husbandmen, defending themselves against their surrounding enemies. But suddenly both kingdoms enjoyed unlimited prosperity and peace. Uzziah, king of Judah, reigned for a long period, as did his contemporary Jeroboam II of the Northern kingdom. For both realms this period represents a new civilization. The power of Assyria was looming in the distance and gradually approaching, and the Hebrews received an outlook upon the world that was different from anything they had perceived before. There are only forty years from Elisha to Amos, and yet as we now look back, it seems like a transition from

the ancient world to the modern period. The whole land enjoys peace, prophecy is released from the defense to the criticism of the nation. Yea more has taken place; prophecy is raised from a national to a universal religion.

In this study of the "Latter" Prophets it appears that a chronological order is the best. The amount of time devoted to each prophet depends not upon the length of the book, but upon the striking thoughts that have a modern message. Naturally the "Major Prophets" will here suffer in comparison with the "Minor."

First we note that our literary prophets started their work in the second half of the eighth century B.C. Four men belong to this period. Critics are fairly well agreed on these dates: Amos, 760-750; Hosea, 750-737; Isaiah, 740-700; Micah, c. 724 and later.

During this period the Hebrew religion was in imminent danger of being Canaanitized. The drunken orgies and the sexual debaucheries at the temples were sapping the morality of the people. There was a rapid growth of wealth and corresponding increase of poverty. The growth of comfort and thoughtlessness among the rulers was marked; cruelties were multiplied with refinement, and there was a widespread indifference to social sin and want. The people had an optimistic faith and a well-fed and sanguine patriotism without moral insight and sympathy. Bribery was current, the ritual was practised, but its symbolism was lost upon a generation that knew not God. Religion was expressed with great liberality of expenditure, but there was no disinterested service of God or the commonweal. The country enjoyed peace, but it was in the grip of an immoral religion. For the Hebrews it was far worse to adopt these practises than for the Canaanites to continue in the customs of their fathers; for the Hebrews, although they by no means were angels, had, at least in the ideal, a glorious ethical and religious past, and the adoption of the practises of their neighbors meant spiritual retrogression.

Under these conditions Amos of Tekoa preached at Bethel in the Northern kingdom. His soul was gripped by the great truth that this is a universe of law and order. Something was out of joint, and he was commissioned to set it right. For the sake of comparison we may note that the Buddhist idea is that the moral laws of this world are as inexorable and unchanging as the law of gravitation or any other physical law. Every infraction involves a penalty in a subsequent rebirth. But to Amos this world is not controlled by such an impersonal law or even by an abstract divinity. To him God was a person, and a very definite one at that. God was morally indignant at the conditions, 1, 2: "The Lord roareth from Zion." This God spoke in no uncertain terms, 1, 3: "Thus saith the Lord." 3, 7: "For the Lord God will do nothing, But He revealeth His counsel unto His servants the prophets." Since he had received a definite call, Amos spoke in such positive terms that the land was not able to bear all his words (7, 10).

3, 8, "The Lord God hath spoken
Who can but prophesy?"

He spoke with fearless authority, 5, 12: "For I know how manifold are your transgressions, And how mighty are your sins."

Amos is the prophet of law and order. God to him is the God of justice *par excellence*. For every cause there is a corresponding effect. Do we at the present time preach enough about the heinousness of sin, its debasing influence, the inevitable result of the transgression of divine and natural laws? Is there not a tendency to condone sin and its evil and disastrous consequences, to avoid any cacophonous reference to things that offend our self-complacent deadened sensibilities or disturb our thoughtless and short-sighted optimism that this world is continually becoming better? Do we not frequently instill a false hope into the hearts of our people by talking too glibly about the growth

of the Kingdom, when we refer not so much to conversion and real Life as to statistics and ecclesiastical finance?

Naturally the conception that Amos has of God is not complete; he sees God's law and justice, but little of His love. Yet the present generation can find in Amos a modern preacher who will correct some of the present misleading tendencies. In many respects our age resembles that of Amos. It is common knowledge that justice is frequently miscarried; through a maudlin sentiment crime is condoned, and murderers and bandits are saved from a speedy justice that would have a salutary influence upon society. Profiteering is rampant; modern industrialism has no sympathetic soul; oil is worth more than human beings; backward peoples are exploited by the more powerful nations under the banner of civilization; the Christian nations are anything but Christian in international relations. The stage, the cinematograph, and indecent literature are corrupting the morals of both our youth and adults. Marriage and divorce are merely incidents in one's life as long as ministers of the gospel for a simple fee marry any couple that presents a license. Prudery is not a virtue, rather a weakness, but sometimes we can wonder what has become of modesty. Although the present age is more philanthropic than any previous epoch, although more money is being spent for education, churches, hospitals, missions, and for the alleviation of human need and suffering in general, we are living in a period that is essentially cruel. Industrialism continues to take its annual toll of human lives; the exigencies of modern transportation have hardened our sympathies toward preventable accidents; our careless people in the large cities drive automobiles the size of freight cars and ruthlessly threaten, if not maim and destroy, the lives of innocent men and women, and helpless children. Yet our hearts hardly go out in sympathy toward the sufferers. It is calmly accepted as the order of the day; we are accustomed to it; our sensibilities have been hardened. Yet the offenses in the sight of God have not been diminished, and there is no escape from their evil consequences.

- 2, 13-14, "Behold, I will make it creak under you,
 As a cart creaketh that is full of sheaves.
 And flight shall fail the swift,
 And the strong shall not exert his strength,
 Neither shall the mighty deliver himself," etc.
- 7, 8, "Behold, I will set a plumbline in the midst of My
 people Israel;
 I will not pardon them any more."

Even though the sinner escape one form of punishment, he cannot evade the ultimate consequences of wickedness:

- 5, 19, "As if a man did flee from a lion,
 And a bear met him;
 And went into the house, and leaned his hand on
 the wall,
 And a serpent bit him."

The knowledge of God and the enjoyment of His protection increase the responsibility and the guilt in consequence, 3, 2: "You only have I known of all the families of the earth, Therefore I will visit upon you all your iniquities." Amos pleads for a living religion; he wants the people to worship God and not merely visit shrines and other places that have a traditional significance. He does not preach a nationalistic religion, for YHWH is God not only of Israel, but of all the world.

- But in spite of God's stern justice, there is hope, 5, 14-15:
 "Seek good, and not evil, that ye may live;
 And so the Lord, the God of hosts, will be with you, as ye
 say.
 Hate the evil, and love the good,
 And establish justice in the gate;
 It may be that the Lord, the God of hosts,
 Will be gracious unto the remnant of Joseph."

The gloomy prophet even interceded with God for the people, and He repented of His threat. In other words, Amos' God is not devoid of mercy.

Although we have merely touched the surface of Amos' teaching, we have to move onward. He left a problem, how to discover love in the Deity, whom he had so absolutely identified with law. This takes us to the next prophet, Hosea, who in his unfortunate experience with an unfaithful wife, saw in his life the relation between YHWH and His ungrateful people. No doubt there were many homes in Israel like his own, where the Canaanitish rites had destroyed the sanctity of family life. At any rate his grief over his wife's infidelity made him realize how God must grieve over the sins of His people. Anguish gave way to sympathy; he received a call to become a prophet. In the course of his message, however, it develops that God will take Israel back. This merciful act of God has an effect upon Hosea who then forgives his wife. It was God who set him the example of forgiveness. The prophet learned God's sorrow out of his own sorrow, but he was taught to forgive by seeing God forgive and redeem the people. God forgives because He is God, not man; all human grace is but the reflex of the Divine.

Hosea condemns the sins of his time, and God will punish, 9, 9:

"He will remember their iniquity,
He will punish their sins."

7, 13, "Woe unto them! for they have strayed from Me;
Destruction unto them! for they have transgressed
against Me."

8, 7, "For they sow the wind, and they shall reap the
whirlwind."

Hosea sees the moral decay of Israel as clearly as Amos. The guilt, however, is not only that of the people, but also of their priests.

There is no double standard in Hosea. How can men who practise the rites of Ashtoreth expect their women to remain pure?

- 4, 13, "They sacrifice upon the tops of the mountains,
And offer upon the hills,
Under oaks and poplars and terebinths,
Because the shadow thereof is good;
Therefore your daughters commit harlotry,
And your daughters-in-law commit adultery."

The sins of lasciviousness will be manifest in a declining birth-rate and a falling off of population, 9, 11:

- "As for Ephraim, their glory shall fly away like a bird;
There shall be no birth, and none with child, and no conception."
9, 14, "Give them, O Lord, whatsoever Thou wilt give;
Give them a miscarrying womb and dry breasts."
9, 16, "Ephraim is smitten,
Their root is dried up,
They shall bear no fruit;
Yea, though they bring forth,
Yet will I slay the beloved fruit of their womb."

No writer in the whole Bible so graphically depicts the loathsomeness of the social sin.

In Amos we find the grandeur of God; in Hosea, the fatherhood and humanity of God. For one seeking comfort by contemplating the mercies of God, Hosea will almost melt his heart with tenderness, 6, 1-3:

- "Come, and let us return unto the Lord;
For He hath torn, and He will heal us,
He hath smitten, and He will bind us up.
After two days will He revive us,
On the third day He will raise us up, that we may live in His presence.
And let us know, eagerly strive to know the Lord,
His going forth is sure as the morning;
And He shall come unto us as the rain,
As the latter rain that watereth the earth;"

- 11, 8, "How shall I give thee up, Ephraim,
How shall I surrender thee, Israel?"
- 11, 9, "I will not execute the fierceness of Mine anger,
I will not return to destroy Ephraim;
For I am God, and not man,
The Holy One in the midst of thee,
And I will not come in fury."

Both Amos and Hosea saw the impending calamity, although the former was not definite in mentioning Assyria and the latter wavered between Assyria and Egypt; a prophet who was filled with the Spirit of God could not but see empirically the threat of Assyria, especially since God will not continually defend His people, be they in the right or in the wrong.

Hosea touches a modern note when he deplors the ignorance of the people, 5, 4: "And they know not the Lord." Their choice of vice has revealed their ignorance. This knowledge of God should not be an effort of, so much as an effect upon, the mind. If we remember that Hosea means by the knowledge of God an impression of facts implying a change both of temper and conduct, we find it very easy to pass to his doctrine of repentance. According to Hosea repentance is a turning around and going back to God; it is the effect of the knowledge of God, a knowledge not of new facts, but of facts which have been present for a long time and which ought to have been appreciated before. Because Hosea's doctrine of God's love is so rich, so fair, and so tender, his doctrine of repentance is so full and gracious. He is almost evangelical, but he has not discerned individual repentance and so falls short of the New Testament. His appreciation of God's love is presented in such a way that sin appears all the more heinous, since it really implies sinning against God's love.

With two such powerful preachers literary prophecy started in Israel. We find, however, in the Southern kingdom, in the person of Isaiah, a greater prophet and poet

whose call from God was unmistakable. The grandeur of his poetry raises the soul of the reader to sublime heights. Granted that much of the book is enigmatic to the average reader, no one can read Isaiah without standing in awe of the power of God and His method of controlling the world. Isaiah depicts the emptiness of the religion of his day and the wickedness of sin as graphically as Amos. On the other hand, he understands God's mercy in terms just as tender as those employed by Hosea, I, 18:

"Come now, and let us reason together,
Saith the Lord;
Though your sins be as scarlet,
They shall be white as snow;
Though they be red like crimson,
They shall be as wool."

To attempt even an outline of the first thirty-nine chapters of this book in a paper of this sort is futile. We may note, however, as an outstanding feature in the book, God's eternal purpose in history; God controls the destinies of the nations.

Isaiah felt that a devastation of Judah was necessary on account of the people's sin, to which he added a religious conviction that a remnant would be saved. He believed that Assyria was to be God's instrument, and though the punishment would go to the extent of a siege of Jerusalem, he clung to the religious assurance that God cannot allow His shrine to be violated or His people to be exterminated. In fact he depended upon a miraculous deliverance at the critical moment by the direct intervention of God.

The fourth prophet of the eighth century is Micah the Morasthite. He was the countryman who preached in Judah, while Isaiah had his activities in Jerusalem. He is the champion of the poor, who in that time suffered through the greed of the rich. He also is addressing the nation, but the personal element comes out in 6, 6-7:

"Wherewith shall I come before the Lord,
And bow myself before God on high?
With calves of a year old?
Will the Lord be pleased with thousands of rams,
With ten thousands of rivers of oil?
Shall I give my first born for my transgression,
The fruit of my body for the sin of my soul?"

Then Micah gives his classic definition of true religion, 6, 8: He hath shewed thee, O man, what is good; and what does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

We may ask, Did the prophets of the eighth century have a promise of a future kingdom? No doubt they did, although many critics think that these references to the future kingdom are late additions. Probably in their present form some of them are the work of redactors, but we must acknowledge that they fit in well with the spirit of these latter three prophets. Thus Hosea sees a better day in the distance, 14, 5:

"I will heal their backsliding,
I will love them freely;
For mine anger is turned away from him."
14, 6, "I will be as the dew unto Israel;
He shall blossom as the lily,
And cast forth his roots as Lebanon."
14, 7, "His branches shall spread,
And his beauty shall be as the olive tree,
And his fragrance as Lebanon."

Verily Hosea's God is a God of mercy, kindness, and love.

Although the people were to be punished for their sins, a remnant would be saved. Isaiah and Micah spoke from a local point of view and from that of their times, but they believed in the eternal purposes of God. He is the God of the world, Jerusalem is the holy city, there His plan will ultimately be established, Micah, 4, 1-7:

"But in the end of days it shall come to pass,
 That the mountain of the Lord's house shall be established
 as the top of the mountains,
 And it shall be exalted above the hills;
 And peoples shall flow unto it.
 And many nations shall go and say:
 'Come ye, and let us go up to the mountain of the Lord,
 And to the house of the God of Jacob;
 And He will teach us of His ways,
 And we will walk in His paths';
 For out of Zion shall go forth the law,
 And the word of the Lord from Jerusalem.
 And He shall judge between many peoples,
 And shall decide concerning mighty nations afar off;
 And they shall beat their swords into ploughshares,
 And their spears into pruning-hooks;
 Nation shall not lift up sword against nation,
 Neither shall they learn war any more.
 But they shall sit every man under his vine and under his
 fig-tree;
 And none shall make them afraid;
 For the mouth of the Lord of hosts hath spoken.
 For let all the peoples walk each one in the name of its god,
 But we will walk in the name of the Lord our God for
 ever and ever.
 In that day saith the Lord, will I assemble her that halteth,
 And I will gather her that is driven away,
 And her that I have afflicted;
 And I will make her that halted a remnant,
 And her that was cast far off a mighty nation;
 And the Lord shall reign over them in mount Zion from
 thenceforth even for ever."

Micah had the poor upon his heart, and the future ruler
 will be one of them, 5, 1-2. Similarly Isaiah, 11, 1, says that
 the ideal ruler will come from the stock of Jesse. David
 still exercised a powerful influence upon the imagination of

the people. Whoever wrote Micah 4, 1-7 and Isaiah 2 and Isaiah 11, discerned that truth is eternal, that God's interest in humanity is perpetual, and that God's purposes will not be thwarted.

Just as literary prophecy started in the second half of the eighth century, so after a period of rest, it was resumed in the second half of the following century. Here we meet Jeremiah (626-586), while contemporary with him were Zephaniah (c. 627), Nahum (c. 610-608), and Habakkuk (c. 605-600). Observe that again as in the previous period the number of prophets is four.

During the seventh century B.C. we have the reaction and persecution under Manasseh and Amon from c. 695 to 639, when prophecy was silent. The moral conditions during this period probably were worse than those of the previous century. The destruction of the Northern kingdom doubtless had a disastrous effect on the morale of Judah. The popular religion was sullen and desperate; children were passed through the fire to Moloch, and the temple was defiled with orgies. No doubt the sins of the previous century were cumulative in their effect upon the people. Then came the reformation under Josiah in 621, but it was too late to save the nation as a political entity. This period witnessed the invasion by the Scythians from the North, the acme of the Assyrian empire with its swaying fortunes, the fall of Nineveh in 606, the short-lived power of Babylon, the rise of the Medes under Cyaxares, and the defeat of Egypt at Carchemish in 605.

In Zephaniah we have the *Dies iræ, dies illa* of antiquity. He attacks the self-satisfied indifferent respectability which says, 1, 12: "The Lord will not do good, neither will He do evil." To the earlier prophets the Day of the Lord, the crisis of the world, is a definite point in history; after it, history is to flow on, and Israel is to pursue its way as a nation. In Zephaniah the day is painted in grim colors, 1, 18:

"For He will make an end, yea, a terrible end,
Of all them that dwell in the earth."

In spite of this almost complete destruction, a small remnant of Israel has a chance, 2, 3:

"Seek ye the Lord, all ye humble of the earth,
That have executed His ordinance;
Seek righteousness, seek humility.
It may be ye shall be hid in the day of the Lord's
anger."

3, 12, "And I will leave in the midst of thee
An afflicted and poor people,
And they shall take refuge in the name of the
Lord."

At least he gives a gleam of hope to those that have not enjoyed the good things in this world.

Now it is upon Nineveh, not upon Jerusalem that prophetic passion is concentrated. It is remarkable how these men saw the directing hand of God in history. Assyria for centuries had oppressed all the peoples of Western Asia; probably the feeling of despair and suffering which they as well as their neighbors had endured, developed among the Hebrews the idea of a common humanity. In pronouncing his vigorous sentence, Nahum speaks for all western Asia. Amos, Hosea, and Isaiah had told their people that they would be besieged; all that Assyria had boasted of was her cruelties and her sieges. Now Nahum in his stirring and vivid poetry prophesies how retribution will come to Nineveh and mark her end. Nineveh's glory was artificial; her location was not commercially favorable, but her rulers diverted the trade routes through that city. Consequently Nineveh attracted a large population, among which were many merchants who had no patriotism, but lived there merely for personal gain. May this not be a warning for our own country where a great deal of the trade is in the hands of a class whose ethics of business are decidedly unchristian?

Up to this time the Prophets had addressed Israel in behalf of God. Habakkuk rather addresses God in behalf of Israel. Before this, the Prophets denounced sin, proclaimed God's doom, and offered His grace to the penitent. Habakkuk wishes to find out why God permits wickedness in this world; he is a searcher for the truth, 1, 2-4:

"How long, O Lord, shall I cry,
And Thou wilt not hear?
I cry out unto Thee of violence
And Thou wilt not save.
Why dost Thou show me iniquity,
And beholdest mischief
And why are spoiling and violence before me?
So that there is strife, and contention ariseth.
Therefore the law is slackened,
And right doth never go forth;
For the wicked doth beset the righteous;
Therefore right goeth forth perverted."

Any one who is tossed about with cares and doubts, can find inspiration in Habakkuk's patient courage of the soul, 2, 1:

"I will stand upon my watch,
And set me upon the tower,
And will look out to see what He will speak by me,
And what I shall answer when I am reproved."

With such a grim determination and persistence the modern man or woman will find an experience similar to that of the prophet, 2, 2: "And the Lord answered me." Habakkuk, 2, 4, gives the motto of Judaism: The righteous shall live by his faithfulness, which from the rendering of the Septuagint became the motto of evangelical Christianity: The just shall live by faith.

Contemporary with these prophets lived Jeremiah, the martyr prophet. The reformation of 621 was a great step forward in the development of the Hebrew religion. On

the other hand, it also instilled false hopes into the people, who believed that YHWH at all costs was bound to defend them from their foes. The nationalistic prophets who were the enemies of Jeremiah maintained that the sanctuary was inviolable and that YHWH would not permit His Holy City to be destroyed; this they had inherited from the teaching of Isaiah in the previous century. But in the mind of Jeremiah the eternal purposes of God and His righteousness were of more consequence than the City and the Sanctuary. Babylon is the instrument of God to punish His wayward people. The City will be besieged and destroyed; the greater part of the population will be taken to Babylon in captivity. This, however, will not be all; the Medes will destroy Babylon, and the Hebrews will return to Jerusalem. Such a clear insight Jeremiah had into the events of his day and into the working of Providence in human affairs.

He also makes a step forward in the conception of man's spiritual relations with God; formal religion will not save man, 4, 4:

"Circumcise yourselves to the Lord
And take away the foreskins of your heart,
Ye men of Judah and inhabitants of Jerusalem."

In 31, 31-34, a passage which Cornill accepts as genuine, he speaks of the New Covenant: "I will put My law in their inward parts, and in their heart I will write it." Here we have the germ of New Testament regeneration. We also note in Jeremiah an important advance in the insistence on individual responsibility, 31, 29-30:

"In those days they shall say no more:
'The fathers have eaten sour grapes,
And the children's teeth are set on edge.'

But every one shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge."

Jeremiah's predictions were fulfilled; in 597 the temple was plundered; we have the first great exile to Babylonia;

ten years later (587-586) the city was besieged and destroyed by Nebuchadrezzar, and the second great deportation took place.

Among the exiles that were deported in 597 was the priest and prophet Ezekiel; he represents in the Old Testament the transition from the prophetic to the priestly period. As a true prophet and a true priest he harmonizes both professions; in insisting upon a ritual, he does not cease to be an aggressive preacher of righteousness. Prophetism had now accomplished its work of substantially establishing the victory for monotheism. For this reason he has been called the last of the true prophets.

He holds the preacher responsible for proclaiming the truth, 3, 20: "Because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thy hand." Compare in this connection 33, 1-9.

God hates sin, not only in the state, but also in the individual, 18, 4: "The soul that sinneth, it shall die." Like Jeremiah, Ezekiel holds the individual responsible for his sins; even men like Noah, Daniel, and Job (14, 14 ff.) cannot save anybody but themselves; 18, 30: "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God;" 18, 20: "The son shall not bear the iniquity of the father with him, neither shall the father bear the iniquity of the son with him; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him;" 33, 20: "O house of Israel, I will judge you every one after his ways."

God takes a personal interest in the individual, 18, 23: "Have I any pleasure at all that the wicked should die? saith the Lord God; and not rather that he should return from his ways and live?" 33, 11: "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house

of Israel?" Hope is held out on a new basis, that of the renewed heart in the individual (36, 26-27).

He regards the exile as an act of God's mercy whereby a remnant will be preserved to return in the future and establish a Davidic ideal kingdom, in which the temple and the ritual will occupy central importance. The cultus is to be independent of the state, and God will make with His people an everlasting covenant of peace. The name of Jerusalem from that day will be 'The Lord is there.'

While the Hebrews were in exile in Babylon, Cyrus was gradually rising in power, until in 539 he conquered the proud capital on the Euphrates, an event which had been foreseen by the author of Isaiah 13-14, 21, 1-10, and by the Deutero-Isaiah (Isaiah 40-55). The latter writer lived about 540 B.C.

The Servant of YHWH Songs (Is. 42, 1-4; 49, 1-6; 50, 4-9; 52, 13-53, 12) are found in the chapters assigned to the Deutero-Isaiah, although some critics think that they are the work of a different writer. Let us consider these songs for a moment. In the earlier years the Servant of YHWH was Israel as a whole, Israel as a body politic. It becomes clear, however, that in the prophet's mind not all the Hebrews were servants of God, but that only an indefinite remnant was faithful. These constituted the true Servant of the Lord, not in the sense of a person, but rather as a personification. It is hard to say just what is meant by the Servant of YHWH without reading into it some Christian theology; we may venture to say that the Deutero-Isaiah is thinking of an ideal Israel, not as an individual so much as a type. Likewise in the last of these songs it is most likely that the Deutero-Isaiah is referring to the faithful remnant of the Hebrew people as to a person. Perhaps we in our time and with our psychology find it hard to understand how a prophet could thus sum up the faithful remnant of the nation in one individual; yet when we bear in mind that the name Israel was so frequently and without any difficulty

at all applied to the Hebrew nation, we can perceive how these sublime passages were not intended by the prophet to herald the coming of the historic Jesus. On the other hand, the prophet went farther than he realized. In speaking of this ideal Israel, he sought the ideal restoration of the nation, but he did not know how it would be brought about except through the direction of God. It did not come to pass in his day, nor has it been consummated in our time; we are still laboring to restore Israel in a wider and more inclusive sense. Then too let us not forget that the ideal Israel as an individual has been realized only in the life of Jesus Christ. In his mind's eye the prophet knew what the ideal person was to be or should be, but not who he would be or was to be. Now that we can look back, we must not let allegory and sentiment be a substitute for the correct exegesis of these songs; the prophet is not consciously referring to the historic Jesus.

After some of the exiles had returned, Haggai (c. 520) inspired hope in the people while the temple was being rebuilt. His contemporary Zechariah continued the prophetic work. He looked forward, not backward, but he had recourse to the Apocalyptic, a tendency which had started with Zephaniah and was already well developed in Ezekiel.

In the unknown prophet called Malachi (460-450), we meet the temper of the teacher; the spirit of prophecy was not yet crushed under legalism. He emphasizes YHWH's love for His people, His holiness, and His righteousness. He also attacks the sins of the people and proclaims the great and terrible day of the Lord, not as an historical process, but in an apocalyptic sense. The cruelty of divorce as depicted in this book (2, 10-17) has a modern message. Another important note struck in this author is that the priest should have specialized knowledge of the law and be the messenger of God (2, 7).

Isaiah 56-66 is called the Trito-Isaiah, the author of which is supposed to have been a contemporary of Nehemiah.

Occasionally this prophet has an unusually wide vision, 56, 7:

"For my house shall be called
A house of prayer for all peoples."

In this section, 63, 7-64, 11 is sublime and in some respects stands alone in prophetic literature.

Among the later prophets are Joel, Jonah, and Obadiah. After portraying a terrible calamity, Joel predicts prosperity and the pouring out of the Spirit. The lurid cloud of Apocalypse, however, hemmed in the prophet's view, and it was left to Jonah to reveal God's concern for the heathen and to point the way to missionary work. God's interest in the Gentiles, however, was manifest before this on various occasions. It was predicted in rather specific although theoretical language by the Deutero-Isaiah, 49, 6:

"I will also give thee for a light of the nations,
That My salvation may be unto the end of the earth."

The Persian period closed at the battle of Arbela, 331, when the Greeks became the masters of the world. No doubt some of the late prophecies as Isaiah 24-27 and Zechariah 9-14 were written during this period. During this epoch prophecy gave way to the apocalyptic literature; the book of Daniel written about 165 B.C. is apocalyptic and not prophecy in the true sense.

Although the Prophets see a better day in the future when the nation will be free from oppression, Israel and Jerusalem remain of prime importance. Even though YHWH is the God of the whole world and occasionally the conversion of all nations is indicated, the political idea generally is not cast aside. It was hard for the Prophets to renounce the national aspirations of the Hebrew people. In a sense, however, Israel and Jerusalem are for us of paramount significance in the establishment of the perfect kingdom, when we consider that our Christian religion had its origin in the Holy Land. Sometimes it appears that the Prophets used words and ex-

pressions that had a deeper and farther reaching meaning than they were aware of. We can safely say that no prophet consciously predicted the advent of the historic Jesus, but on the other hand it is true in the full sense of the word that Jesus of Nazareth has fulfilled all the highest aspirations of the Prophets and more besides. The Prophets under the guidance of God's Spirit had a conception of the truth that cannot be explained from mere human reason. They spoke in the terms of their own time and generally from a local point of view; so we must not look for absolute consistency in them nor for a definite and well-formulated theology or philosophy. Nevertheless any study of their teachings reveals the fact that they spoke not only for their own generation, but for all eternity. In this paper we have tried not so much to pick out their distinctive doctrines as to let them speak for themselves.

The Prophets were positive in their messages. Is there enough positive preaching in our pulpits to-day? It may be old-fashioned to make a plea for a definite and unqualified message or even for a *doctrinal* theology with a forward look, but we must not overlook the fact that the success of the prophets in teaching their people and sustaining the morale of Israel lay in their unequivocal and inspired assertions. They left no room for uncertainty in the minds of their hearers. The modern preacher's duty is not to create any doubts in the minds of his flock, but to solve spiritual difficulties with a positive message, "Thus saith the Lord." If he cannot speak with assurance, he has missed his calling. We must not forget that the average man or woman in the pew is not a hard student, much less a research worker. The majority of our worshippers struggle hard all week to earn their livelihood; they have their joys and pleasures, their griefs and sorrows, their worries and distresses, their various problems and disappointments; many hearts are wounded and bleeding, and if we cannot help them with a positive message from God, if we cannot direct their

thoughts and aspirations to the celestial both in their everyday life and in their hopes for the future, we fail as ministers of the gospel. We may be scholars, successful promoters, ecclesiastical financiers, social workers, good mixers, and "hale-fellows-well-met," we may hold positions of dignity or otherwise in the Church, but if we do not feel that the Spirit of the Lord is upon us, we are not the prophets of God, much less His apostles. It would be far better if most of us read less and studied more, perused fewer of the latest books and delved more into God's Word and spoke from it with authority; Matthew 7, 29, "For he taught them as one having authority, and not as the scribes." I grant that it is no easy task to know thoroughly the Prophets or any part of the Bible for that matter, but intellectual labors should be a part of the minister's duty, if not his pleasure and privilege. Is it any wonder that our lay people do not know more about the Bible, when in our sermons we quote from various books and magazines and only with a text of a few lines suggest that we have any interest left in the Bible? We need more expository preaching, more reliance upon the Spirit of God within us, and more of that prophetic authority: "Thus saith the Lord;" "the Spirit of the Lord God is upon me."

The Prophets were neither standpatters nor chauvinists; they fearlessly criticized the evils of the day, and even in time of war spoke their earnest convictions. Some of them were statesmen, but in that capacity they were by no means servile adulators of the king, nor sought they favors from the state. They were in that rôle continually the spokesmen of God. In a political sense our modern ministers could learn a great deal from the Prophets.

Although we have in Christ the fulfillment of the Prophets, they have for us in this age a living message. The haunting sense of their words sufficiently justifies our reading them frequently. It is true that they generally addressed Israel as a nation and that for the most part the individual is obscured. But it is also important to bear in mind that

they directed their words to Israel as to an individual and that consequently their moral and religious messages can be applied to the modern individual. Needless to say, their permanent features are just as applicable to the modern congregation as they were to the ancient Hebrews. There is no other portion of the Bible that so definitely reveals the purposes of God in history, His method of guiding the destinies of the nations, and His continual provision for keeping the living truth before men. In the Prophets we discern the accuracy of the oft-quoted couplet:

"Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience He stands waiting, with exactness grinds He all."

In spite of national calamities, the Prophets retained an absolute faith in God. They were sure of God's interest in humanity; they predicted the ideal kingdom with its Davidic ruler. They believed that God's purposes are eternal; they had confidence that a remnant would continue to seek God; and they felt that a just and merciful God would not let pious sufferings and tribulations ultimately to go unrewarded. For any one with such a faith in God, there was only one logical conclusion: the ideal Kingdom has to come. This principle became almost axiomatic. Filled with the Spirit of God, yea inspired directly by God, they saw beyond the fog and the mist with a clear vision into a better world where the sun of righteousness shall arise with healing in its wings. It was left to Jesus to fulfill their aspirations and to reveal this potential kingdom as a spiritual kingdom. This ideal condition has not yet been ushered in, but we must continue to work with the same faith as did the Prophets of old. The Kingdom of Heaven is bound to come; the Kingdom of God must come; for God's purposes are eternal and they will not fail.

Let us read the Prophets not in the sense of blindly wor-

shipping the past. We must rather believe in the continuous presence of God's Spirit in the hearts of all His prophets, ancient and modern. We need the Prophets of the Bible because our work has its roots in the past. Moreover we must seek the ancient Prophets not only for what they have said, but also for what they have been, not so much for what they enforced as for what they encountered, suffered, and confessed. We need their dogmas not so much as their experience and testimony. He who can thus read the past and interpret it to his own day, he who can discern the unbroken revelation of God to man, he who can recognize in the past, in the present, and in the future the eternal purposes of God—he is the true prophet of to-day.

PHILADELPHIA, PA.

II

THE SKIPPACK REFORMED CHURCH

THOMAS R. BRENDLE

In the year 1720 John Philip Boehm, a Reformed school teacher, came from Lamsheim to Pennsylvania. Shortly after his arrival he was persuaded by his Reformed neighbors to hold religious services for them. For five years thereafter he "maintained the ministry of the Word, to the best of his ability, and to the great satisfaction of the people, without any compensation"; evidently at Skippack, Falkner Swamp, and White Marsh.

In the year 1725 Boehm was urged to assume the office of minister by the Reformed settlers. Reluctantly Boehm consented to their pleadings. He, as his first act following his consent, drew up a constitution, which he read before his people and to which they cheerfully subscribed. He divided his charge into three congregations and celebrated the Lord's Supper at each one: at Falkner Swamp on October 15, 1725, at which time 40 persons communed, among them 24 males; at Skippack in November, 1725, when 37 members communed, among them 20 males; at Whitmarsh, December 23, 1725, when 24 members communed, among them 14 males.

In regard to the Skippack congregation two queries immediately come to our minds: In whose home was the celebration held? Who were the persons that communed? The records, necessary for a satisfactory answer to either question, are wanting. One conjectures that the services were held at the home of one who was well-established in the community, as for example Peter Bon. A correct answer to the first query would by no means bring the satisfac-

tion that would come from a knowledge of the names of those first communicants at Skippack in November, 1725.

Somehow or other one can not restrain himself from assuming that certain persons were present and that others were absent at that first communion service. To understand the history or the life of a congregation one must love that congregation; loving a congregation and studying its history one unconsciously absorbs its genius and obtains an intuitive feeling as to the way things happened—a feeling which may be the logic of events. We, then, have drawn up a list of persons who, we feel, would have availed themselves of the opportunity of celebrating the Lord's Supper at that time. Of course there must be reasons for inclusion and for exclusion. Of such there are three: (1) Presence in the Skippack country before the year 1725, for the most recent immigrants would hardly look with esteem upon a pastor called by the voice of the people; (2) An adherent of the Reformed religion; (3) Identification with the Skippack church after 1725. The above three grounds are open to criticism, but then we are not dealing with absolute certainty only with conjecture based upon deeds, road petitions, town-ship petitions, which were never intended for primary sources for a congregation's history, letters, and church records.

Our list of males is as follows: Gabriel Schuler, John Meyer, Jacob Meyer, Leonhard Sparr, Laurens Bingaman, John Stephen Ulrich, John Le Fevre, John George Reiff Gerhart in De Haven, Peter Bon, Christian Neuschwanger, Peter Wentz, John Scholl, Frederick Scholl, Heinrich Frey, Dirk Renberg, Jacob Reiff, Hermanus in De Haven.

We would like to include the name of Heinrich Pennabecker, but we mistrust his relations with the Mennonite congregation of Lower Skippack.

In the above list are names which appear on the records of Paulus Van Vlecq. In the "Church Record of Neshaminy and Bensalem" published in the first volume of *The Journal of the Presbyterian Historical Society* by Professor

Doctor Hinke we find mention of ministerial acts performed by Van Vlecq at Skippack or for persons of the Skippack region. In the year 1711 he married:

Harmen ten Heúven and Anneken Op de Graef,
Pieter Bon and Gerretye Jansen,
Gabriel Schuyler and Margriet Aweegh,
William Rembergh and Jannetje Van Sandt,
Pieter ten Heúven and Sedonia Leveringh,
Jacob Op de Graef and Anneken ten Heúven.

On May 29, 1710, Van Vlecq baptized at Skippack a son of William De Wees, a son of Cornelius De Wees, a son of Gerrit ten Heúven, a daughter of Pieter Bon, a son and a daughter of Arent Hendricks, a son of Dirck Remberg and two sons and a daughter of Hendricks Pannebacker. On December 26, 1710, he baptized a son of Pieter Bon; on September 4, 1711, a daughter of Kornelis de Wees.

At the time of Van Vlecq's ministry the Skippack region was largely settled by Reformed persons. In a road petition for the year 1713 coming from Skippack we find the following names: Dirk Renberg, Heinrich Frey, Gerhard in den Hoffen, Heinrich Pannebecker, Johannes Scholl, Herman in den Hoffen, Daniel Desmond, Peter Bunn, Peter Bellar, Peter Wentz, Abraham Lefevre, Solomon Dubois, James Been, Lorentz Schweitzer, Andrew Schraegar (most of the foregoing, if not all, were Reformed), Jan Krey, Peter Sellen, Joannes Kolb, Joannes Umstat, Claus Jansen, Jacob Kolb, John Newberry, Thomas Kentworthy, Hermanus Kuster, Jacob Gaetschalk, Gerhart Clemens, Matthias Tyson (mostly Mennonites; some Quakers) and William Renberg, Reformed.

Here we find a predominance of Reformed settlers. Conditions may have remained thus for ten years or more. However, with the founding of the Lower Skippack Mennonite congregation in 1720 the infiltration of Mennonites rapidly increased. The changing complexion of the com-

munity is readily seen in petitions. On March 7, 1725, a petition was presented by inhabitants living in and about Skippack for the establishment of a township. The following names are signed to the petition: Isaac Klein, Jan Jansen, Gabriel Schuler, Piter Wens, Heinrich Frey, Johannes Scholl, Andreas Dtrumbore, Lariens Hendricks, Gaetschalks Gaetschalks, Hans George Reiff, Dilman Kolb, Nikel Halteman, Galli Hefelfinger, Andreas Lederach, Gerhard Clemens, Christian Allebach, Henrich Ruth, Hans Meier, Christian Stauffer, Henrich Ruth, Conrad Köster, Christian Zingel, Henrich Denstlieger.

In the year 1725 a petition was handed in for the formation of the township of Perkiomen. This petition was signed by Klaus Jansen, Johann Umstat, Petter Bon, Henry Pannebecker, Hermanus Kusters, Paulus Frid, Johannes Van Fossen, Johannes Friedt, Hans Detweiler, Jacob Schreiner, Paul Friedt, Willem Weierman, Nicolas Heidt, Henrich Kolb, Martin Kolb, Jacob Kolb, Jacob Markley, Jowold Van vanfossen, Isaac Dubois, Daniel Desmant, Peter Jansen, Jno Pawling, Richard Jacobs, Michel Ziegler, Christop Dock, Hans Vollweiler, Valentine Hinsicker, Richard Göbel, Matthias Teissen, Arnold Van Vossen Sr., Jacob Op de Groff, George Merickl.

In the latter list are only a few Reformed names; in the former list are quite a number.

In 1713 when Van Vlecq was at Skippack there was room for the growth and development of a Reformed congregation in the immediate vicinity of Skippack but when Boehm held his first communion service in 1725 the growth of a Reformed congregation at that place was limited by the encroachments of Mennonite settlers.

Let us look at the composition of Boehm's congregation. Gabriel Schuler became the leading elder of Boehm's congregation. With the breaking up of the Skippack congregation he identified himself more or less closely with the Old Goshenhoppen Reformed congregation.

He was an innkeeper. One of his competitors was John Isaac Klein, a member of the Lutheran congregation at Old Goshenhoppen. Schuler, it is said, believed in advertising. He had this sign above his door

"Ich verkaufe Bier un Wein,
So wolfeel wie der Nachbar Klein."

He was present at Boehm's ordination in New York. And he was one of two who helped to purchase land at Harleysville for the second Skippack church.

When the church at Old Goshenhoppen was built the altar was made by Schuler. This altar-chest is still in the possession of the congregation. On the bottom is the date 1744.

Some of his descendants are members at present of our congregation at Old Goshenhoppen.

Gabriel Schuler was married twice. His son, Gabriel Schuler, Jr., married a daughter of John Philip Leidich, the second pastor of Falkner Swamp. One of his daughters was married to Henry Hiester.

His second wife was the widow of Pieter Tyson. Her two daughters, by her first husband were the wives of Colonel Frederick Antes, and one of them was the mother of the wife of Governor Simon Snyder. This wife of Simon Snyder was the one who said (I got the story from a descendant of Gabriel Schuler) when her children came home from school after the election and wondered whether it was true that they had become governors "Juscht ich un der Dawdi sin Governor."

A descendant of Gabriel Schuler is the wife of the Rev. W. U. Helfrich of Bath, Pa.

The Reverend Allen Schuler, pastor of our church in South Bethlehem claims descent from the same person. There are also a number of Gabriel Schuler's descendants in Ohio who are engaged in the work of our church.

There is a tale told that when Schuler was 100 years old, on the anniversary of his birthday, he went out into the

woods on his estate and cut down the largest tree growing there. The log was seen by persons still living.

Gerhart in De Hoffen and his brother Herman purchased 440 acres in the Skippack valley in the year 1706. They were sons of Evert (Eberhard) in De Hoffen who came from Muelheim on the Ruhr in 1698 with three sons, Herman, Gerhard, Peter, and a daughter, Annecke.

A part of this tract was sold to Renberg. On November 16, 1721, Dirk, William, John, and Elias Renberg sold 150 acres of their land to George Markle.

Gerhart in De Hoffen conducted an inn situated at the present village of Skippackville. He also had a mill which was operated by Felix Guth. On September 6, 1734 a petition was handed into the Court of Quarter Sessions for a road from Isaac Klein (Harleysville) to Felix Guth's mill, also to accommodate church people. The petition was denied because the road would not be nearer than 76 perches to the church and because the Morris road would be near enough to accommodate the people. The petition was signed by Felix Guth, Henrich Huber, James Been, Pieter Teisen, Lenhart Sperr, George Merckli, Gabriel Schüller, Hans Wenner and Hans Reif.

The first house in Skippack was built by De Hoffen. He had a license to keep a public house in 1743.

The De Hoffens are buried in the cemetery of the Lower Mennonite Meeting House at Skippackville. The tombstones are massive shale slabs, well fitted to resist the ravages of time and weather. The inscriptions are noteworthy. They are as follows:

Hier liegt
dem Lei
Be
nach Gerhart
in den Hoffen welc
her an die Welt
gebohren ist
ano 1687
gestorben 1746

Hier liegt
begraben
Anna Maria
Indenhoffen
ist gestorben
den 7 Septem
ber 1745

Hier ruhet dem Leibe
nach
Eberhardt Indenhoffen
welcher auf diese
Welt gebohren ano
1708 den 17 Aug.
und gestorben
1747

Hier liegt begra
ben Anna Mar
garette Keiterin
ist gestorben
mit ihrer zw
ey tochterlin
den 10 Septem
ber 1745

Hier liegt
Begraben Mar
greda Keiterin
1748

The Dehaven name is rarely met with at the present time. A score of years or so ago a Dehaven was on the roll of Keelor's Reformed church—a daughter of Old Goshenhoppen—but he married and went over to the Mennonites, maybe like his forbears.

The De Hoffen tombstones are not far from the memorial stone set up to the memory of Christopher Dock who was

found in the schoolhouse at the cemetery one evening "dead on his knees in prayer."

The Scholls were probably brothers. Frederick Scholl is the ancestor of two prominent clergymen in the Reformed Church: the Reverend Frederick Augustus Scholl, and the Reverend Jacob Scholl. He is also the ancestor of the United States senator Thomas Scholl. The Scholl family is still represented on the church rolls of Sumneytown and Towamencin.

Peter Wentz was a large land owner. He was one of the founders of Wentz's Church.

The Reiffs were extensive landowners. Jacob Reiff, according to Weiser, was also known as "Ach so" Reiff, because he invariably answered "Ach so" to complaints that were made to him.

Heinrich Frey was an adventurer who came over in the early days of the province. He married a Levering of Germantown.

Reference has been made to the neighboring Mennonites. The relations between them and the Reformed people were like those of the invading Israelites and the inhabitants of Canaan, relations of *connubium et commercium*. In one instance Boehm laments that many Reformed people had gone over to the sects; at another time he states that many of the sectarians had been won over to the Reformed way; at another time he speaks of the criticism heaped upon paid ministers. The relations, on the whole, though of a critical nature were peaceful; Boehm was buried by a Mennonite preacher, and a number of adherents to the Skippack congregation were buried in the Mennonite cemetery.

If our surmises are correct, Boehm had not to do with penniless immigrants but with quite well-established settlers. It was not long after that first communion service that steps were taken for the erection of a church building. It was situated upon land later owned by Jacob Reiff. A deed of conveyance by him to the church authorities was never made.

In a conveyance of 1784 the tract is mentioned as "the church land or Jacob Reiff land." Its metes and bounds were as follows: Beginning at a corner of John Ulrich Stauffer's land Northwest by same 27 perches, Northeast 17 degrees by same 69 perches; Northwest by same 91 perches; Northeast by Peter Friet's land to corner of Jacob Hoffman's land 57 perches; Southeast by same to Christian Stauffer's land 156 perches; Southwest by same 56 perches; Northwest by Julius Stauffer's land 6 perches; Southwest by Julius Stauffer's 62 perches; containing 67 acres, 148 perches and allowances.

THE CONGREGATIONAL HISTORY

The Skippack congregation was organized in November, 1725 by John Philip Boehm. His ministry continued for two years without interruption, or disturbance. In the year 1727 the immigration into the Skippack Valley increased rapidly. In the year 1728 a large number of patents were issued. With this influx of settlers came a young minister, George Michael Weiss, who was one of the leaders of a colony of Reformed settlers.

He appeared in the Skippack Valley, September 18, 1727. The reason that impelled him to disturb the relations of Boehm with his congregation may have been a distaste for non-ecclesiastical procedure—Weiss regularly ordained, Boehm called by the people, called as a makeshift. Undoubtedly Weiss looked upon the Skippack church as a legitimate field for his labors. In this view he may have been encouraged by men like Jacob Reiff and Frederick Hillegass. Weiss may have thought that Boehm—he who had so reluctantly taken up the work at the tearful request of the forsaken Reformed people of the wilderness—would be glad to lay down his burden as preacher and take up the work of teacher.

But Boehm and his brethren were not so minded. Though every one of his congregations was invaded by Weiss, though

he himself was denounced in unmeasured terms, he continued in his work. The actions of Boehm enraged the friends of Weiss, and on March 10, 1728, they broke up the service which Boehm was holding in the private house of Jacob Reiff and compelled him to hold his services elsewhere. At this time a church was being built for which the Reiffs were furnishing most of the money and which was claimed by the Reiffs. This church was dedicated by Weiss on June 22, 1729.

The charge against Boehm was that he was not regularly ordained. To remove this charge the followers of Boehm appealed to the Dutch Reformed ministers of New York and through them to the Classis of Amsterdam for confirmation of the ministry of Boehm. The appeal of Boehm's followers with a private confession of faith by Boehm was forwarded to Holland. As a result of the favorable action of classis Boehm was ordained, Sunday, November 23, 1729, at New York by two Dutch ministers and in the presence of Weiss.

The petition of Boehm's members was signed by members of the three congregations, among them John Meyer, Jacob Meyer, Gabriel Schuler, John Le Fevre, John Stephen Ulrich, Leonhard Sperr, and Laurens Bingeman, of the Skippack congregation. In reference to the work of Boehm it states: "He has in particular, administered the rite of holy baptism to more than 200 children, as well as to many others, who, through his zeal have left the different sects which do not believe in baptism, and have come over to us."

Two great results came from this appeal to the Dutch ministers: (1) the Reformed people of Pennsylvania were brought into contact with the church of Holland; (2) the work and the ministry of Boehm were officially recognized.

Following the ordination of Boehm at New York an agreement was made between him and Weiss that neither was to interfere with the work of the other, that Weiss was to serve Philadelphia and Germantown, and that Boehm was to serve Falkner Swamp, Skippack, and White Marsh.

Weiss came back from New York and on December 7, 1729, after his sermon to the congregation at Skippack read the decision of classis regarding the ordination of Boehm and his (Weiss's) relations with Boehm. He was not permitted to read his agreement with Boehm. This drew from his followers at Skippack on May 10, 1730, a protest against the ordination of Boehm and a request that classis take it not amiss if they do not accede to their decision. The names signed to the petition probably represent the entire male membership of the congregation—that is of the Weiss or Reiff faction.

The charge is made that without their knowledge and consent Boehm had petitioned Classis. This statement is false, for two of the men that signed the protest had before signed the petition of Boehm, namely, George Philip Dotterer and John Ulrich Stephen. The real cause of their opposition may be found in the pliant "he had a restless mind and mixed too much in worldly affairs." This may mean that Boehm demanded righteous living. One remembers the words of Boehm "he celebrated the Lord's Supper, without knowing the people, admitting among others two men from Falkner Schwam, who ought to have been taken to account for their vicious lives."

The matter of doctrine is not mentioned. They also say, "we the whole congregation in the neighborhood of Schi-back Creek." One of the signers, Georg Philip Dottere lived ten miles away, over beyond the Perkiomen near Falkner Swamp, another, Philip Reed, lived twelve miles away on the Perkiomen near New Goshenhoppen. The name of Jacob Reiff is not on the petition. Does he want to appear neutral so that he may stand in a favorable light before the Holland ministers when collecting funds?

Of the 41 persons signing the protest, Peter Wentz, Christian Weber, Johannes Scholl, and Johannes Lefeber later on went into the organization of Wentz's church; Frederick Scholl became an elder of the Saucon congregation; Jacob

Keller, Martin Hildebeidel, Ulrich Steffen, Adam Mauer, Johannes Lehman, Jacob Hauck, Dewalt Jung, and Johannes Lehman organized the Old Goshenhoppen congregation; Johan Jacob Arndt, Jagel Leidy, Philib Henry Söllers, and Hans Jerg Bauman went into the Indian Creek congregation; Heinrich Huwer went to Great Swamp, later his descendants founded Huwer's church; Dodderer later went to Falkner Swamp; Indehaven and Keupper probably hung on to the congregation until it dissolved; Jost Ferer entered the Indian Creek congregation.

It appears from the above list of names as if the congregation had flourished under the ministry of Weiss.

The protest to classis was heard but not heeded.

After Weiss came back from the ordination of Boehm at New York he preached off and on until May of the following year when he held four services at Skippack, "farewell services," after which he left with Reiff for a collecting tour in Holland. The split which he had created was never healed.

Including Weiss the following ministers officiated as pastors of the Reiff faction:

George Michael Weiss, 1727-1730,
John Peter Miller, 1730-1731,
John Bartholomew Rieger, 1731-1734,
John Henry Goetschy, 1735-1739,
Joh. William Straub, 1739-1741.

Boehm and his followers held their services in private houses. In the year 1735, Boehm, Ulrich Steffen, who had signed the protest to Classis, and Gabriel Schuler bought 150 acres and 115 perches of land at the present village of Harleysville. These three owned the property till 1742 when Schuler and Steffen sold out to Boehm, who immediately sold 100 acres of the tract to Christian Meyer. In the year 1745 he sold the rest to Henry Deenig. On the fifty-acre tract the second Skippack church was located.

The land is owned at present by a Mr. Borneman. When the Old Goshenhoppen church was rebuilt in 1858 the pipe organ was taken down to Harleysville four miles away and stored in an old log house. One wonders whether the act was prompted by the remembrance of church services conducted at Harleysville. With the rise of Old Goshenhoppen, 1730 and 1744, Boehm's church or faction, which had drawn its members largely from the Goshenhoppen region, passed away.

The Dutch Church had intimated that it would help the work among the Reformed people of Pennsylvania. It had already helped. In 1727, Reiff on a journey to Holland "to bring over his relatives" had presented a letter written by Weiss to the Dutch church for help. He had received financial aid, of a kind to warrant the hope for greater assistance in the future. Now Weiss and Reiff turned to Holland for farther assistance. The events which followed, thanks to Dr. Hinke, are well known: the journey to Holland, the collection of a considerable sum of money, the return of Weiss to America, the investment of the money by Reiff in merchandise, the attempt of the Philadelphia church to obtain a share, the perfidy of Reiff—a sordid affair, and yet they shed light upon the character of Reiff and his enmity to Boehm. He regarded his own personal interest as paramount to the welfare of the congregation. He appropriated, for many years, the money given in Holland to his own personal use; and the land and the church of the Skippack congregation finally came into his possession. For though Reiff may have had a legal title to the property he had no clear moral title to it. Such a prominent person as Gabriel Schuler would not have buried his dead on the church cemetery if he had had no claim upon the property, and he too would hardly have signed a petition for a road past the church if he had not felt that the church was his church. The Schulers buried on the cemetery because they had a right to bury there, Reiff buried his dead on the Mennonite

cemetery, probably, because he was not willing to recognize any burial rights on his land.

The decline of the Reiff faction began after Reiff returned from Europe. By the year 1745 both parties had ceased to exist; the Boehm faction had gone to Old Goshenhoppen and Indian Creek; the Reiff faction, later on under Peter Wentz, organized Wentz's congregation.

What became of the church? The last Reiff to own the church land was Benjamin Reiff. From him ownership descended to Christian Allebach about 1840 or 41. As long as the land belonged to Reiff and Allebach the graveyard was not desecrated. Later seventeen acres were sold to Jesse Anderson, not including the graveyard which was reserved in the deed. Mr. Anderson raised a family of boys who, according to the local historian Heckler, did not have much to do as they grew up and frequently tried their strength in pulling up the gravestones. In December, 1859 the property was sold by the sheriff to George Nuss, a German, who cleared out the burial ground and plowed it around. About the year 1877, the Reverend Mr. Schultz, and the Reverend Dr. Weiser visited the place at which time it was tenanted by Jacob Clemens. They procured a long stone and directed him to plant it in the middle of the burial ground. Mr. Clemens did not know just where the graveyard had been, so he sent for Jesse Anderson, who with the assistance of several neighbors dug down into a grave and planted the stone there. Later a Dillman Souder obtained possession of the property; he dug out the stone and removed it from the field. It is said by old inhabitants that the headstones were used to fill up a gully, with the exception of a granite one that was taken and placed as a door sill in one of the houses down along the creek. The cemetery was used up to the close of the eighteen century. The Stongs of Worcester were the last to bury there.

Henry Harbaugh in June, 1854 visited the site of the old burial ground and of the church. He gives this picture:

"The spot which was once a graveyard, but can now scarcely be recognized as such, is on the west side of a large field. The fence which once enclosed it is long since gone. The field was at that time covered with waving rye. The plowing of the field has, from time to time encroached upon the sacred precincts, so that the corners have been rounded off and it now lies like a small half-moon, along the fence. The soap stones are all broken; some pieces are still projecting above ground, but nearly levelled with the earth, while fragments are lying around with letters and parts of letters upon them. The largest number of letters, we could find together, on any fragment, was *schu*.

"A most lonely and neglected spot is this ancient burial place, but, on that very account, it is more sadly and solemnly interesting. The fence corners are filled with thorns, under which we found pieces of tombstones. A solitary Juneberry tree throws a feeble shadow upon the spot. The ground is covered with the many leaved yarrow, the wild parsnip, the Canadian thistle, St. John's wort, cinquefoil, spots of white clover, solidago or goldenrod, with here and there a lonely mullein, a bunch of wild cotton, and low bushes of the wild plum.

"It was a bright and beautiful day when we stood on the spot. Around lay a most lovely country, in all the hope and the glory of June. The ear was greeted from all sides with the sounds of summer—the hum of bees, the song of the birds, and the voices of ploughmen, far and near. At a distance of about six miles south lie the Madetsche mountains, and still nearer the Schippach winds through a beautiful valley.

"How frequently, however, while we lingered in this lonely graveyard, was our mind and heart called from the Eden-like scenes which lay around to the lowly resting place of the dead near us." (Quoted in Heckler's *History of Lower Salford Township*.)

S. K. Huber, a pastor of Wentz's congregation, states in

a brochure on the history of Wentz's congregation that the old Skippack church was torn down in 1760 and that logs from it were used in the construction of Allebach's mill. The founders of Wentz's church called their church "Die Evangelisch Reformirte Gemeind an der Schippach."

The church at Skippack started out with wonderful possibilities. Its evil genius was Jacob Reiff. Its downfall was not a total loss to the denomination. Three strong congregations, in course of time, occupied the country that once was Schibbach.

Once a year, in fall when the shadows grow long upon the earth, the writer visits the site of the old church. The woods which Harbaugh saw are no longer standing. Their place is taken by a group of slender oaks. There is a pervasive peace and quietness over all. One may sense where the cemetery lay. Here was Boehm's Calvary—here his spiritual crucifixion. Ah, if Schibbach had only known the days that belonged to her peace. But they were hid from her. And now not one stone is left upon another, the house is desolate, and the resting place of those unmarked who shall cry out when the servant of the King cometh, "Blessed is he that cometh in the name of the Lord."

GREEN LANE, PA.

III

THE COMPETENT CHURCH

E. WILBUR KRIEBEL

Every Congregation of the Church of Christ is under obligation to satisfy the reasonable demands of its members, the members of the community, and of the State, in which it exists. The reason for the Church's existence is the development of faith in Jesus Christ as the Saviour of mankind. The State will suffer if the Congregation fails to do its work efficiently. Character is more than education; self-control is more valuable than physical strength.

Compulsory attendance at the public school is well nigh universal in this country. But the work of the Church is more important than the work of the School. An incompetent Church can do more to wreck the nation than poorly-attended and ill-taught schools. Would the State be justified in exempting the property of the Church from taxation if no important benefits were conferred upon her citizens by the Church?

In America, we behold the anomalous situation of a State which knows that her very life depends upon the efficiency of the Church, and yet by her genius is prevented from touching the affairs of the Church. She sees the Church rent into sects, "dissevered, discordant, belligerent," and is powerless to remedy the condition.

The writer of the Epistle to the Hebrews counts over the brightest stars in the sky of Hebrew history, and they were men of faith. They were the richest products of the Hebrew Church. When the time will come to write American history, when some inspired author will gather into one grand passage, the heroes of this land, will he not find that

they were men of faith, the most beautiful products of a competent Church?

We respect and approve of the attitude of the American Government in keeping its hands off of religion. The union of Church and State is a sad record. However, if our forefathers, as citizens of separate political states, could unite under one common flag, the Stars and the Stripes, why cannot their descendants unite their forces for the preservation of religious liberty and the promotion of religious efficiency? We need no more abolish denominations than Virginia and Pennsylvania gave up their existence as States.

Why should I make the statement that the Church is of such paramount importance to the State? Because she teaches that the body is the temple of the Holy Ghost. Christianity has saved men from disease by demanding holy lives. The school system in America was first built up by Christian Churches; the schoolhouse stood beside the Church. And the Church further reveals her importance by her ability to train men in faith. Lack of vision is the greatest curse that can befall any people. The exaltation of material prosperity, and contempt for soul values is the haunting fear of statesmen.

Governing is easy when the Church furnishes the men of the right stuff to be governed. "Government of the people, by the people, and for the people," is only possible when there are enough people with sound bodies, keen minds, and clean hearts, to support such a Government. A Competent Church will furnish the required population for such a nation; an Incompetent Church will fail in the task, and like a building constructed of poor stone, the State will crumble beneath the attack of alien enemy and domestic traitor.

Christianity has its historic, its dogmatic, and its vital aspect. Henry Ward Beecher said: "Christianity is a soul-power—an invisible immutable power in the world." That is vital Christianity. This, the most essential phase of our religion, is given through the mediation of the Holy Spirit,

to those who receive Jesus as their Lord and Master. It shows itself in the fruits of a man's life. "By their fruits, ye shall know them," said the Master. And as the disciples caught their religion by contact with Jesus, so to-day, there is nothing in the world to compare with the companionship of a Christ-filled man for the securing of this phase of Christianity.

Accordingly, the Competent Church depends first of all upon the spiritual life of its members. Not of its pastor alone, but of the spiritual warmth and wisdom of the whole membership. And this in turn depends upon the homes from which its members come. But Vital Christianity never exists without forming Dogmatic Christianity; its system of theological doctrine, founded upon the New Testament. And along with this reason for the faith that is in them, the members of the Church are keen students of historical Christianity. They know the facts concerning the life, the death, the resurrection of Jesus, and the progress of His Church in the world.

Musicians know that the love for music and an inborn talent are the most important factors in the making of a musician. But where do you find a really great musician who has not also studied harmony, the theory of music, and the history of its development? All these subjects are taught in the great conservatories. And there is more to music than listening to concerts. Equally, there is more to Christianity than listening to great preachers, or taking part in uplifting services.

Religion, such as we require in this American Commonwealth, cannot be imparted to masses of men at one service. Just as the individual student in school must recite his lesson, and must stand his own examination, thus the member of Christ's Church has something to learn, too difficult to be drunk in to the music of melodious choirs, and in company with a thousand friends. Each man also needs the study of his own Bible, the quiet of his own room, the blessing of

private prayer, and the instruction of some competent teacher.

A fine Christian, blessed with vital Christianity, but untaught in her dogma or her history, is the richest soil for the isms and cults, that have fastened themselves like fungi on the Church. One of our members, who "deals justly, loves mercy, and walks humbly with his God," but does not take the time to ground himself in theology, picks up a book, written by one of the writers of these schools. He is fascinated; for they are doing for him what the Incompetent Church failed to do—they are giving him a taste of dogma. These new sects do not get their grip on people by great services, but by teaching them doctrine.

Jesus said: "Every one therefore that *heareth* these words of mine, and *doeth* them, shall be likened unto a wise man, who built his house upon the rock." Jesus *taught* lessons, and expected His followers to *learn* them, and *execute* them. We are neglecting the lessons, and are substituting inspirational meetings, awe-inspiring rituals, sweet music, beautiful buildings. All of these things are good in God's sight, but they are only a part of Christianity; and everything that is partial is Incompetent. "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away."

The weakness of the Church has lain in her incompleteness. One Church is prevailingly inspirational, pietistic; another is scholastic and dogmatic; and a third is practical and given to good works. Every one of the three is Incompetent. And every one is in danger of losing members to another Church which offers a change of diet. And furthermore, the Community has a right to demand of the Church a full-rounded development of its citizens. The inspirational Church gives us dreamers—those who organize Children's Crusades and other undertakings which do more harm than good. The scholastic Church gives us heresy trials and intolerance. The practical Church gives us wel-

fare work to the neglect of mental development and the spiritual side of human nature. St. Paul gave us the goal of the Competent Church in Ephesians, 4: 13: "Till we all attain unto a full-grown man, unto the measure of the stature of the fulness of Christ."

One of St. Paul's sayings fitly describes the order of procedure in many Churches to-day. He says: "Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual." And the Church approaches the problem of raising money first of all. The need is so pressing that we let men delude themselves with the thought that paying Church dues is the equivalent of doing the whole counsel of God. We know well enough that any medical school which awards diplomas upon the payment of cash, apart from the required course of study, is called a "diploma mill," and is a menace to the land. When we, as those in authority in the Church of Christ, allow liberal givers, who neglect all other duties, to consider themselves members in good standing, we are doing what the officers of fake medical colleges are guilty of. We award diplomas of Christian merit to those who have done nothing but pay.

Perhaps, if these financial needs were not so pressing, the Church might be more insistent upon having her members really study and practise the teachings of Christ. She might exercise some of the discipline which is employed in the schools. At the present time, many colleges are seeking to increase their endowments, that the heads of the institutions may devote more time to providing proper instruction. Otherwise, their president becomes a business manager rather than a specialist in intellectual branches. Soon a good promoter will be running the college just as he would run a soap factory or a seashore hotel.

The poverty of the Churches invites this very curse. The payment of bills is the test of a minister's success. The attendance at Church is watched closely because it shows the probable size of the offering. It is much like a show that

pays or doesn't pay. It is much like a play that has a one-week run, or a two-year run. Soon we have the condition where religious instruction and religious discipline are neglected. Why? To paraphrase a well-known poet:

The Church's ways, the Church's patrons give;
And the Church that lives to please, must please to live.

At the present time, a notable experiment in freeing the individual congregation from this danger of lowering its standards to pay its running expenses, is being made in New York City. The Broadway Temple, of which Dr. Christian Reisner is the pastor, is to be erected on Upper Broadway. The building alone will cost \$4,000,000. It will have apartments for 500 people, and rooms in the tower for 500 young men. There will be a hall for entertainments, a swimming pool, a gymnasium, a day nursery, cafeteria, roof gardens, and other equipment. The building will make the Church self-supporting.

We shall watch the experiment with keen interest. Suppose the financial problems are solved. Will the people lose interest because they need not raise money? Will their spiritual tone be any higher because they carry a lighter burden? Or will they carry just as heavy a burden, voluntarily imposed, in the gifts they give that others may enjoy the kind of a Church they have, with its fully-rounded field of activity? Many an endowed Church has died of dry-rot. That's the other extreme from the Church that is turned into a perpetual street-fair by its work of raising cash.

Dr. S. Parkes Cadman was asked for his opinion of the skyscraper Church, with its home for young men, etc. His reply was: "I believe that such buildings are a promise for the future, because they include the whole domesticity of Christ's ideal. Christ preached for the home and the Church. The Church, indeed, is the larger home, and the home idea is in the Church and throughout it. To house under one great roof in this mammoth city, such a building as the Broadway Temple is doing, is wholly commendable.

I have studied it carefully, and believe it to be a splendid project."

The road to financial comfort is to make a Church what a Church ought to be. When there is more than inspiration for an hour a week, when there is education, and a social life, and an efficient management, which demands proper behavior on the part of its members, when there is not the endless demand for extra assessments, when the Church is a Competent Church, then people will be glad to belong.

One important thing will follow. The class of its members will be largely fixed by the building or the neighborhood in which it is located. For the cost of living is fixed by the rates of rent in that building or locality. And as a Church is well patronized—as its auditorium is filled—the man who does not pay his dues will find that the room in the Church is taken by one who does. The "dead-head" will be squeezed out.

But some one will say: "Should not the whole building from foundation to spire be set apart for the worship of God?" He will point to the Cathedral of St. John, the Divine, and contrast it with the Broadway Temple. The one is a House of Prayer; the other is a combination of Temple and Hotel. Can the two be united, without injuring the atmosphere of the Church? We believe they can. And yet, we do believe that there will always be a demand for buildings exclusively devoted to worship.

In the crowded city, how can the average congregation afford the cost of maintaining a big Church on such valuable property? The temptation is ever to sell—take the money, and build further out. If, instead, they capitalize the value of the site, by building apartments, they reduce the cost of maintaining the Church, and they hold a congregation of well-housed and well-cared-for people. The hardest problem to-day is to keep your members near the Church. In ten years the character of the neighborhood changes. But with such a building, the whole structure becomes a

neighborhood, and resists the change in the character of residents.

There is a movement on foot in Pennsylvania to tax Church property. So many valuable locations in the cities are freed from taxation that many tax-payers are dissatisfied. How long will it be until there comes a change? Such a change means nothing to a Broadway Temple, which is already paying taxes; but what will it mean to the Churches which are already strained to the limit to meet their current expenses?

Which is more pleasing in the sight of God—a Broadway Temple, deriving support from apartments and stores and rooms, which give good homes to Christian people, and hold them together for the mutual welfare; or a big Church, with nothing but a place of worship, and the debts met by street-fairs, with games of chance, and card-parties and a lot of questionable devices? Before proceeding further in this discussion, let us consider what we have thus far set forth on the question of the Competent Church.

1. The State needs a Church that is able to train men with a faith in the value of spiritual things. This is a work which the State must leave to the Church.

2. The impartation of vital religion, unsupported by dogmatic and historic religion will not answer the needs of the community. It leaves the Christian too subject to the attacks of isms and cults.

3. The fully-rounded Church, with sufficient financial independence to furnish the spiritual, social and educational life, can command the time of her members, necessary for the cultivation of the complete life.

4. This financial independence will in many cases come through the utilization of the structure in which the Church is contained, for purposes which will bring profit, and hold the membership together.

5. The self-respect of a Church, freed from street-carnivals and other financial drives, is of more importance

than a separate edifice, which is absorbing all their financial ability.

II

While such an arrangement is possible for a large city Church; or may even be introduced in many smaller towns, what shall be done with the existing over-churched community, where all the Churches are well-developed on the spiritual side, and less-developed on the social side. and still less competent on the educational side? Some form of co-operation seems to be the only encouraging outlook.

Shall this take the form of Church Unity, as we have seen it lately in Canada, where 414,000 Methodists, 226,100 Presbyterians, and 12,200 Congregationalists united in one Church? This is the drastic method; but is it the wisest? The vote in the Presbyterian Church was very much divided, and there are charges of ecclesiastical tyranny by those who have refused to go into the merger. On the other hand, the liberal elements object to the questions asked at ordination to the ministry of the United Church: namely, "Do you believe the Scriptures of the Old and New Testaments to be the Word of God and the only infallible rule of faith and practise?"

There is a slower method, which will finally lead to the same result, with less bitterness and heart-burning. This lies along the lines of coöperation in educational and social features, with separation in worship until the people are ready for a closer union. The concrete example of how this would work out is given by the Christian Association of the University of Pennsylvania.

This Association has at the present time more than 3,000 members. Dr. Charles Foster Kent of Yale says: "I can unqualifiedly say that the Christian Association of the University of Pennsylvania impressed me as the most efficient organization of its kind in any of our American universities." Six of the largest denominations, including Methodist, Presbyterian, Episcopal, Lutheran, Baptist, and Re-

formed, are partners in the association work. Each of them has a minister to the students at Pennsylvania, who is also secretary of the Christian Association. Thus he does double duty.

There is a director of religious education, who besides attending to the duties of his own parish, organizes and finds leaders for fifty Bible discussion groups, with an enrollment of 2,000 students. These teachers, he finds in the lawyers, physicians, and business men of the City. These facts are taken from an account given by Mr. Charles O. Wright, the General Secretary.

What would happen if next year each denomination would decide to cut loose from the Christian Association? Just what has happened in thousands of towns and cities, where Churches do not have a coördinating organization to assist in educational and social work.

Dr. Russell H. Conwell says that we are suffering because "heaven was the chief theme of nearly every presentation of the Gospel, and the Church membership were chiefly engaged in getting ready to die; but the idea of making the world a better place to live in, as a Christian duty, was not accepted in many Churches.

"The rejection of the idea of having gymnasiums, evening schools, playgrounds attached to the Churches," he continues, "led to the establishment of hundreds of forms of Christian work by societies outside the Church, which has led to all kinds of outside religious work.

"Now the Y. M. C. A., Y. W. C. A., the Hebrew Young People's Association, the Kiwanis Clubs, the Rotary Clubs, Community Organizations, Chambers of Commerce, Secret Orders, Homes, Hospitals, Reform Bodies, and Welfare Associations, have entered boldly into the field which could have been occupied almost exclusively by the Churches."

And then Dr. Conwell proceeds to this conclusion. "It seems as though these organizations for the betterment of humanity have gotten so strong a hold upon the American

people that the Churches cannot hope to recover their leadership; but the Churches can still emphasize the cultivation of the spirit of Christianity, and can thus help enforce the Master's precepts for the good of the human family."

The most of us, I believe, cannot agree with this pessimistic conclusion of Dr. Conwell. We feel that these organizations are temporary, waiting for a Church that is marking time; that the Church is eternal, and will finally bring the work of these organizations under the leadership of one United Church. Reacting from the stiff, unbending uniformity of the Roman Church, the Reformation produced a number of free, but uncoordinated divisions of the Church. The Competent Church will be one in which the unity is restored, and the liberty is maintained. Daniel Webster's description of the American Republic has a pregnant thought for us: "Liberty and union, now and forever, one and inseparable." If we remove either union or liberty from our organization, there is a lack of stability.

When men begin to attack the Church for waste and reckless expenditure, and short-sighted programmes, they had better turn to some of these modern organizations. If efficiency demands that the Church clean house, then many times more does the same fact demand the reform of modern welfare organizations.

Already the Community Chest is driving out the separate drives for the organizations. And if the Church members supply practically all the up-keep of these organizations, why cannot these organizations be more directly under the control of the Churches?

Just as the Christian Association at Pennsylvania provides the social life and the educational training for students from all denominations, without disturbing their denominational affiliations, so could a Christian Community Organization look after the religious educational and social life of the young folks of the community.

The big Church becomes a unit in itself. It does not

wish to coöperate. Its activities are vigorous because of the close fellowship of those who control them. But the smaller Churches when there is no religious community organization, are cared for by organizations, which are entirely free from the control of the Church, and look to some national organization for their guidance. Thus comes into play the condition of which Dr. Conwell speaks, and which must be altered before the Church becomes competent.

The big Church has a thriving young people's society. Although nominally attached to a national organization, the members are really dominated by the ideas of the Church to which they belong. Another smaller and weaker Church fails to provide this organization, the young folks become active in a Scout Troop, or a Y. W. C. A.; and soon the pastor discovers that the outside organization is first and the Church is second in the loyalty of the young person.

What is the probable solution? Finally, we believe that there will be big individual churches in each community, just as there are large commercial organizations. None of the coöperative organizations that man can devise can take the place of a separate organization that is able to take care of itself. Recently a brother pastor made this declaration to the writer. "I am getting tired of union movements; they do not work; I prefer to work through my own Church."

But as these larger Churches are being formed through a process of benevolent assimilation from the less competent Churches, is it fair to let the children of the loyal members of the weaker Churches suffer? Is it good for the welfare of Christian fellowship in any community to do nothing to help the weaker, while the stronger grow? The right kind of a Community Organization has its place during a period of transition, and will continue to have it.

The Presbytery of Sacramento, which covers the whole of what is called Superior California, with an area of 37,000 square miles, has tried an experiment to prevent

Church competition without the loss of denominational identity. There are four features, namely: (1) Union services with one pastor; (2) "Trades" between denominations. You give up a weak Church, here; and we'll give up a weak Church there; (3) Federation of Churches, with contributions going to the separate Church Board; (4) Affiliated Churches. Members retaining membership in their former Communion, and yet entitled to vote in the new Church.

All this is in the direction of one large Church of one faith. It is also in the direction of different communities having different Churches, as their outstanding Church. The whole movement is a tribute to the efficiency of work done by one large congregation. But who is to look after this process? Does it not need a central body, composed of representatives of the various Churches concerned, to see that fairness is exercised? And cannot this same Church Body do the work of caring for small Churches, who are not ready to unite or affiliate?

Personally, I do not believe that any Daily Vacation Bible School, run by the finest community organization, is equal to one run by a big single Congregation. But secondly, I believe that a Community School is better than none. And third, I believe that a Community School, established by a Board, drawn directly from various Churches, is superior to one set up by any outside organization. And to that end, the Protestant Churches to-day need exactly what the American States needed after the Revolution. They need more than a Federation of Churches, with power to suggest, and no power to carry into effect—with power to ask for money, and no power to raise it. We need a Federal Governing Body in American Protestantism.

Consider the preamble to the American Constitution: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the gen-

eral welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." One of the great prerogatives of the Federal Court is to hear disputes between States. And we do need some body, with real power, derived from the Denominations, to see that justice is done between denominations, and that the interests of the whole Church are protected against outside aggression.

It is all very lovely to talk of being Christians, and not planting a Church in a community where there are enough already. But if the strong plant theirs first, the smaller Church might just as well close up shop. There should be definite fields assigned to each denomination. And there should be organizations devised to bridge over the gap until the present abuses and weaknesses have been relieved.

In our United States Constitution, we have certain powers granted to the United States, and certain powers denied. Likewise the States confer certain powers, are denied others, and retain the rest. The purpose was to interpose a strong wall of defense against outside aggression, and to prevent unjust acts between the States of the Union. And furthermore, to build up throughout those States certain lines of activity that no single State could perform. For instance the mails were beyond the ability of any one State; and this is properly performed by the Federal Government.

In the *Philadelphia Ledger* of Monday, June 22, there was a picture of a vast mass of people before the Cathedral in Philadelphia. The heading was, "Impressive Outdoor Mass Draws Huge Crowd of Catholics." And below the picture we read: "More than 3,500 policemen, firemen and Park guards, members of the Catholic League of the Sacred Heart of Jesus, received communion yesterday morning at the impressive field mass held in Logan Square, 19th street and the Parkway, which was attended by more than 70,000 Catholics of Philadelphia." Such events have a great psychic effect upon the mind of the public: What have we

to match it? Dare we rely upon the demonstrations of secret orders? Must we not rather have some Central Body to which the Churches commit the defence of their interests in all cases where they come into conflict with independent religious bodies, or with the hosts of irreligion? Can we accomplish our work in any other way?

To-day, we suffer because of too many lofty programmes, and a lack of organization to put into effect the simplest efficient programme in weak Churches. Funds, leaders, and followers are engaged in other fields; and the Church of Christ is supposed to hold her own by a miracle of grace; while we do not use the means which Jesus has bestowed upon us. Our Federal Government provides a government for Territories. When they become States, they can have their own. Thus in those communities where the Churches are too weak to provide the members with what a Church ought to furnish, the Central Religious Body could set up the agencies which would care for them until a few strong Churches had taken the place of the weak. Union Churches, Affiliated Churches—they all require a wise and a strong hand, lest the process become a means of the stronger preying upon the weak, and scattering seeds of religious dissension.

Compare such a condition, where we have the wise oversight of a Religious Body to prevent misunderstanding, with the conditions pictured by Charles Josiah Galpin. Writing in the *Country Gentlemen*, he says: "Furthermore, in the type of community in question some or all of the churches are weak and ineffective, if not virtually down and out. Moreover—and this is the central feature of the picture—one, several or all of these churches are receiving subsidies in the form of money from the home mission funds of the respective denominational state body, or national body, or both. The sum of money is just enough to keep the particular church competitively in the running in the community.

"The essential fact in this situation may be stated thus:

In a community where there is known to be a mass of persons sufficient to build and maintain only from one to five churches, there is actually found to be from two to ten; and the excess of churches over and above the number which the volume of business justifies is the direct result of the injection of home-mission money into the community.

"It does not require," continues Dr. Galpin, "a clever mind to know what will happen. When from two to ten kernels of corn are planted in a piece of soil which has nutritive elements sufficient to bring only from one to five stalks to maturity, we know that a struggle for life is on which dooms one stalk, several stalks, or even all stalks.

"It is so with the competitive churches; but the corn simile fails to illustrate the case at the really tragic point.

"The subsidized churches which make up the redundancy, create in the community what is known by everybody there to be a case of veiled malignancy. Self-respecting persons either hold themselves aloof from formal religion there, or conscience-stricken, stand helplessly bewildered, or in plain disgust they pick up and leave. And the community turns sour. The salt has lost its savor."

Have we any agency to deal with such a condition to-day? We know such a picture is true in many cases. We know the agencies which are trying to solve them are often biased by the interests of their own denominations. We have no Church Court, before which we can lay our case, with the feeling that the decision will be fair. We have no agency to care for the situation until it is mended. Meanwhile Christianity falls into contempt through the picture of dilapidated churches, squabbling congregations and "sheep-stealing" pastors. The situation is such that we can afford to make many sacrifices to remedy it.

The world was startled recently when Mortimer L. Schiff, the Hebrew banker, gave \$25,000 to the building fund of the Cathedral of St. John, the Divine, in New York. In his letter, accompanying the pledge, Mr. Schiff wrote Bishop

Manning: "I have reached the conclusion that I should do so because that this great edifice, dedicated to the service of God, will stimulate the spiritual life of the people of this city, and is therefore of such civic importance as to entitle it to the support of the entire community, irrespective of religious affiliations."

If the stately spires of a great Cathedral benefit a community, does not the tumble-down church-building hurt it by destroying its respect for things religious? Fewer churches, and those few real churches, structurally, spiritually, educationally, and socially, what they ought to be are not a mere matter of financial economy. It goes deeper and touches the affections and the feelings of the population. When I think of the United States Government, my mind runs to that great Capitol building at Washington. It is the visible embodiment of a great governing power. Jesus was crucified on a cross, but He was taken down and finally He ascended to heaven. He is being crucified to-day in many shabby church houses by people who struggle in the dark without any leadership to bring them into harmony with their fellow Christians.

However, granting all that we will to the influence of stately cathedral, and vast throng of worshippers, there is one element which is all-important in the life of the competent church. Woe to us if we neglect teaching. And joy to us, if we can have Protestantism unite in teaching the great essential truths. Bushnell's *Christian Nurture* sounded the warning for our land. Jesus said: "They that worship Him must worship in Spirit and in truth." Nothing can take the place of truth.

But what shall we teach? Tennyson wrote:

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let it go;
Ring out the false, ring in the true.

Now, too often, it seems to be the idea of our Protestant

teachers that a thing is false because it is old; that it is true because it is new. We stress the novel truth; we neglect the ancient verities. We have wonderful variety in our teaching; but we do not repeat the old things long enough for them to become part of the consciousness of the child. Listen to what Dr. Richard C. Cabot has to say in his book, *What Men Live By*. "We want," says he, "some variety, some independence in our work. But we can easily get too much. I have heard as many complaints and felt in myself as many objections against variety as against monotony. I have seen and felt as much discontent with 'uncharted freedom' as with irksome restraint. Bewilderment, a sense of incompetence, and rudderless drifting, are never far away from any of us in our work."

Surely, out of all the great mass of truth which has been accumulated during the past nineteen centuries, there is a vein of pure gold, which can be taught without endless qualifications and amendment. The child, studying music, works over the same exercise with unwearying repetition. Grooves are worn in the brain, and the motion of the fingers becomes second nature. Why can there not be more of the enduring in our Christian education?

Phillips Brooks wrote: "The most liberal Christianity among us—practically what have we seen its rejection of formal confessions of faith amount to? Its masses—its men who correspond to those who in the style of much-abused servility give in their matter of course assent to old systems of doctrine—have simply rejected that assent, to say, as servilely and with quite as little candid judgment, 'I believe in this or that preacher or divine.' Servility has been transferred from systems to individuals, and liberality has but bound the new freeman in a close and more unquestioning adherence to his sect, or some traditional leader of that sect."

We need to teach more that is positive. We need to touch with light hand the unseasoned wood that has not yet

become enduring truth. The child is "wax to receive and marble to retain." Shall we stress novelties and neglect ancient foundations? Shall we dwell upon the differences between the bodies of Christendom, and forget her bonds of unity? If Christ, in His simplicity, as told in the Gospel, were exalted more, and buried deeper in the hearts of our children, we should all be richer and happier. What Christian can refuse to teach his child the contents of Dean George Hodges' *When the King Came*?

Perhaps you have a daughter and she is taught harmony in her musical studies. She works on her notebooks and recites. If this is done with music, why do we never require notebook or preparation or real recitation in the science of religion? That is perhaps the chief point of incompetence in the Christian Church. If we could really drill our children in the undisputed truths of Evangelical Christianity, in fifty years the mind of America would be filled with the gold of Christ's gospel. If the individual Church is big enough to do it, let her do it. If it requires a community organization, then have it. But we are seeing golden days flowing by, and the sowing is neglected.

St. Paul stood surrounded by a mob, crying: "Great is Diana of the Ephesians." They were shouting an untruth, and that untruth has perished. St. Paul had a great truth, namely, "Jesus, the wisdom and the power of God." If he had neglected to teach that truth, the world might still be shouting, "Great is Diana of the Ephesians." But he scattered the seed of the truth everywhere. As shouting and demonstrations and publicity did not win the day then, when the subject matter was not true, no more can they today overcome the truth, if the truth be taught.

To sum up the last half of this paper, we submit the following conclusions:

1. A complete spiritual, social, and educational life can be provided for the small Church in any community only by some form of coöperation. And this should be provided

without impairing the work of the large, efficient Church.

2. Swift union of different denominations is a very drastic measure. The organization of some superior religious body, under which the Churches may coöperate until they are ready to unite seems wiser.

3. The rise and the vigor of organizations, outside the Church, doing the work of the Church, reveals the weakness of large Churches with small vision, and the weakness of small Churches with insufficient power. The efficiency of the Church must be increased before she can resume what she has lost.

4. The most desirable condition would be to have a few large Churches representing a few denominations, in each town. There is a vigor in the work of a single Congregation that coöperative movements can never achieve. But the condition must be worked up to; and justice between rival Churches and efficiency in small Churches can only be achieved through a superior religious body, representing the strength of Protestantism.

5. Our Federal Government, and its relation to the several States, gives us a model upon which such a central body could be formed. Protestantism is losing prestige through its lack of concrete evidence of its solidarity. Cathedrals, large Churches, and large congregations of worshippers do impress the great mass of people. The small Churches, the neglected edifices, and the bitter rivalries of the Protestant Church in this land, hurt our cause.

6. But more important than all else is the need of a closer union in the matter of providing accepted, standard material for the instruction of our young. To furnish the enduring truths, so that the young people will find agreement on these topics, is a desired end. This constructive work will bring us together and increase our ability to serve Christ as nothing else can.

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IV

THE SPIRITUAL LIFE

D. J. WETZEL

The Spiritual life is that good and glorious life made possible through our personal communion with God. In him is the fullness and abundance of life—the life of the spirit. In us are the capacities to take in that life.

We see this life in its fullest powers in Jesus Christ. It is he that has exalted and exemplified the spiritual life. He lived it and he taught it.

"Except a man be born again he cannot see the Kingdom of God" (Jno. 3:3). "That which is born of the flesh is flesh; and that which is born of the spirit is spirit" (Jno. 3:6).

"But the water that I shall give him shall be in him a well of water springing up into everlasting life" (Jno. 4:14).

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you" (Jno. 6:27).

"Your fathers did eat manna in the wilderness and are dead. . . . I am the living bread . . . if any man eat of this bread, he shall live forever" (Jno. 6:49-51).

"I am the light of the world" (Jno. 7:12).

Jesus not only exalted the spiritual life through his personal claims and teachings, but he actually exemplified it. In him we behold the glory and power; the beauty and majesty of the life of the spirit when he makes that heroic adventure; and we see Him as St. John saw him: "And he bearing his cross went forth into a place called the place of a skull . . . where they crucified him."

Above and beyond the anguish and agony of the crucified

body rise the words: "Father forgive them for they know not what they do."

St. Paul testifies to the true worth of the spiritual life.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

"I can do all things through Christ who strengtheneth me."

St. James hurls deadly invectives upon those who trust in uncertain riches; exalting the life of good deeds and the life of the spirit.

St. Peter admonishes us to be "good stewards of the manifold grace of God."

This is the life we seek.

One thing about the spiritual life of paramount importance that must be very consciously acknowledged is this: it is not a quiet, peaceful, unassuming life of comfort. It is a life of deep-rooted and Christ-founded convictions which we express in character and career; in what we are and in what we do. It is a life of energy, a life of activity, a life of power. It is not like the lily pond whose quiet waters are stagnant, and loaded with bacteria. Folks do not go to the lily pond to gather from it its blooms. The lily stems are slimy with its mucky, murky waters. Neither do we drink of its deadly waters. The spiritual life is like the mountain stream which never runs dry. Ceaselessly it rushes on, waters crystal clear and pure giving its thirst-quenching nectar to bird and beast; filling the earth with moisture and giving life and vigor to manifold forms of vegetation along its banks. It is a life-giving stream. Finally it reaches its goal where its waters are mingled with the waters of the fathomless deep. So may our lives impart life along life's way and finally, being pure in heart, we shall see God. This is the life we seek; the spiritual life of Blessedness and power.

I. Where shall we find the spiritual life? Where is the source of the spiritual life?

The source is in the spiritual environment in which we live. The "creative good will" of God supplies us with a present, permanent spiritual environment. The scientist has called our attention to the influences of our environment in the biological world. There is a spiritual environment just as truly and really as there is a natural environment. And the influences of the spiritual environment are more determining and more permanent than those which have to do with the physical life.

(a) God furnishes us with a spiritual environment in nature itself. The natural world about us is not spiritual. Mountains and streams and flowers are not spiritual. But they are the messengers; the bearers of spiritual truth.

Who can look upon the mighty ocean and hear its mighty sound and not think of the power and might and everlastingness of God!

Who can ascend the majestic mountain, hear its rippling stream with its attendant music, look upon the flowers that bloom, and listen to the songs of birds as they fill the air—and not behold the majesty of God, see the beauty of God and hear his voice!

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard" (Ps. 19).

"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Ps. 104: 24).

The Psalmist and the poets have shown us the way to the spiritual interpretation of nature. Emerson says:

"'Tis not in the high stars alone,
Nor in the cup of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There alway, alway something sings."

The scientist teaches us the parts of a flower. With the same flower the poet shows us the wisdom, the love and beauty of the heavenly Father. Pitiful is he to whom

"A primrose by the river's brink
A primrose was to him
And it was nothing more."

God expects all of us to be poets in appreciation—though "our music die within us."

"Consider the lilies of the field."

(b) God furnishes us with a spiritual environment in our fellowmen.

As persons created in the image of God, we are endowed with spiritual gifts. We have latent capacities for the realization of divine attributes. Indeed, to everyone attaches some sort of spirit whether it be of the Devil or of the Lord. We speak of the spirit of the person. There is barely a soul so barren that does not at some time in some way show forth the glow of God. As persons, too, we are social beings and therefore constantly in contact with profound spiritual resources which our fellowmen supply. It matters not where you live or where you go you will find men evidencing the spiritual life. From the field of battle and the field of missions come the messages of the exhibition of heroic love and heroic nobility. In our lumber camps and along our coast guard you witness the heroic sacrifice of life. Nearer home you find the same noble impulses, the same heroic adventures. In the machine shop, in our great industrial plants, on the farm, in the home and on the great highways of life, one sees the flashes of the divine life in the deeds and spirit of men. In the hospital and in the sick room of the private home—how often the true light of the spiritual is revealed!

You see this life in its beauty in the happy homes of good people. At its best and in its most powerful manifestations, you find it in the relationship of noble friendship.

The spiritual life as evidenced by our fellowmen is the most definite and tangible form in which we have it. This is so because here we actually see it at work.

(c) God furnishes us with a spiritual environment by His own presence.

To us, it is common knowledge that God dwells within us. Dr. Theo. Herman gave to us in the class room a whole truth and a great truth when he said: "We believe in the immanence of a transcendent God." This is the God that Jesus has shown us; the indwelling personal spirit, morally and spiritually transcendent. Jesus verified and authenticated every experience and teaching by testifying to the presence and promptings of the Father within Him.

"If I bear witness of myself my witness is not true" (Jno. 5:31).

"Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; . . . Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake" (Jno. 14:9).

St. Paul's testimony: ". . . nevertheless I live; yet not I, but Christ liveth in me . . ." (Gal. 2:20).

You and I recognize the "creative good will" of God at work in the world, in nature and in man. We see his constant revelation of himself. We are confident of the oversight of all natural law by his intelligence.

But, brethren, like Jesus and Paul, we also experience his presence in a far more vital, definite and intimate way than in the externals of life. Whenever we stand face to face with temptation the Father immediately speaks to his child. He throws the warning sign right into the conscience. When we must choose between different courses of action, he is there. When difficult duties press upon us, he is with us with his strength. When we seek greater thoughts, nobler thoughts for life, he leads us on. In the hour of

death, he is strength and hope. Frederick Lucian Hosmer says, in *The Indwelling God*:

"Go not, my soul, in search of Him;
Thou wilt not find Him there—
Or in the depths of shadow dim,
Or heights of upper air.

For not in far-off realms of space
The spirit hath its throne;
In every heart it findeth place
And waiteth to be known.

Oh, gift of gifts, oh, grace of grace,
That God should condescend
To make thy heart His dwelling place—
And be thy daily Friend!

Then go not thou in search of Him
But to thyself repair;
Wait thou within the silence dim
And thou shalt find Him there."

Brethren, is it not true that we are prone to see and feel only the impress of physical things? We see in life things and matter. While the great truth is that the world over, we are enveloped by a spiritual environment. And the spiritual atmosphere in which we live is as essential to our spiritual life as the air we breath is necessary to our physical existence.

(d) The most encouraging fact in our consideration of the spiritual life lies in this: that we have been fittingly created to live upon this spiritual environment. We have in us the divine capacities to appropriate spiritual truth and make it a real and vital part of our own living. In us lies the power to respond to the appeal which the spiritual life makes. We know ourselves as responsible beings, endowed with the power of choice. We know that we are by nature religious. Man reaches toward God as naturally as the trees' branches stretch toward the sun. Everywhere men worship some God. This is our divine endowment, enabling us to realize spiritual virtues.

One of the greatest and most unusual revelations that Jesus made was to show man unto himself. No longer, said Jesus, servants lashed by the wrath of a far-off mighty king who tells us nothing of His purposes. But we are children of a Heavenly Father. As such we share his nature.

In every son of God is latent a potential Jesus. "To as many as received Him, gave he power to become the sons of God." Jesus came with a re-valuation of man. He has tapped for us the deep buried well-springs of our own spiritual possibilities! At no time and in no place in the history of the world have humble men ever been called to so great a task as when Jesus called his disciples to kingdom service. He saw folks in the terms of possibility—in the terms of their powers to *Become*. Tempests would rage, faith would fail—Jesus appeared, spoke a word of encouragement, giving renewed confidence, and the disciples were on their way again. Think of what they became: St. Peter; St. John; Timothy and Paul. In us is power to become the Sons of God.

II. *How* shall we attain the spiritual life?

(a) If there emanates from the beauty of nature spiritual truth, we must commune with her.

Permit the poet, Bliss Carman, to reply:

VESTIGIA

"I took a day to search for God,
And found him not. But as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed,
I saw His footprint in the sod.

Then suddenly, all unaware,
Far off in the deep shadows, where
A solitary hermit thrush
Sang through the holy twilight hush—
I heard his voice upon the air.

And even as I marveled how
God gives us heaven here and now,
In a stir of wind that hardly shook
The poplar leaves beside the brook—
His hand was light upon my brow.

At last with evening as I turned
Homeward, and thought what I had learned
And all that there was still to probe—
I caught the glory of His robe
Where the last fires of sunset burned.

Back to the world with quickening start
I looked and longed for any part
In making saving Beauty be . . .
And from that kindling ecstasy
I knew God dwelt within my heart."

(b) Since God reveals His spirit in the lives of His Children, we must commune with our fellowmen to attain that spirit. Communion with our fellowmen shall indeed reward us with the fruits of the spiritual life.

We believe that biography is the most inspiring and helpful reading. This is so because we catch from real, human lives like our own the motives and spirit of men. In biography we read life, not fiction. If the lives of men can lift us up and spurt us on through the printed page, how much more vitally and personally they can touch us in direct, conscious, personal fellowship.

You and I in our ministerial duties are living, preaching, teaching, praying so that men may get from us the spirit of God who lives in us. Fellowship is the means by which to give the spiritual; the means by which to get the spiritual.

One of the most cherished memories of seminary and college days is the fact that our teachers were not only teachers, but friends in whose fellowship one received the best and kindest counsel, and from whom we caught the mighty influences of spiritual strength.

It is, however, in that "inner circle" of close friendships that the deepest resources of spiritual power are opened. What a tremendous power for good friend may be to friend.

In the days of courtship how each endeavors to satisfy the highest ideals and expectations of the loved one. And in the home in the mutual relationship of the greatest of all fellowship; love; here it is that lover embosoms to lover; here it is that petty selfishness is made to die; here it is that the noblest heroic virtues are called forth.

Boswell visited Johnson. They sat before the open fireplace, not exchanging a word for the entire evening. Boswell arose, and upon leaving declared that he had one of the best evenings of his life.

"In Memoriam," one of the great poems in our language, was written by Tennyson, but inspired by the love of Tennyson's best friend, Arthur Hallam.

Think of the influence of Jesus' life upon his friends, especially those of the inner circle. He found them in the ordinary vocations of life. They were living contentedly in the conditions of their times: Jewish law, Jewish tradition, Jewish superstition. He left them with a new idea of God, of man, of the world. He called forth their latent powers and released their spiritual energies. They emerged from the old life with new convictions, new purposes, new hopes! After only three years of fellowship, he leaves them, trusting to them the gigantic enterprise of establishing the Kingdom of Heaven in the hearts of men.

"I have called you friends; for all things that I have heard of my Father I have made known unto you" (Jno. 15: 15).

Through fellowship with men we attain spiritual strength.

(c) By communion with God we attain the spiritual life.

I want to deal with this life of fellowship with God in a practical way, a way that can be demonstrated. Our experience of God through prayer is known to each in his own way. It is a mystery which we cannot explain.

To attain the spiritual life let us fellowship with God:

(1) By thinking his thoughts.

In every community, public officials, Christian people,

Ministers of the Gospel, are conscious of moral issues, of social evils. We have our Sodoms and Gomorrahs! What do we think about it? Do we think at all? God has a thought on this social question. Recall the prophets who hurled deadly invectives upon cities of idolatry and evil. To-day we exalt the prophet for his righteousness, but fail to emulate his example.

Jesus has a reply:

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee Chorazin! Woe unto thee Bethsaida! . . . And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell" (Matt. 11: 20).

In the congregational life we face serious issues when forms of worship, ritual and petty sentiments occupy a larger place in our thought than the life of the spirit.

Amos cries out, "I take no delight in your solemn assemblies." "Away with your sacrifices." "But let justice roll down as waters, and righteousness as a mighty stream" (Amos 5).

Jesus says: Woe unto you, Scribes, Pharisees, Hypocrites! For a pretense make long prayers; you cleanse the outside of the cup; you are like whited sepulchres!

In the personal life we face moral issues. Here, too, God has a thought for us. When we face temptation, do we answer out of our own thought or call upon God for help? Jesus beat down his temptations with the words of God.

A man, an aged minister in our church, told me that a scripture passage came into his mind at a very perplexing moment in his life and saved him.

Let us think the thoughts of God after Him. To think His thoughts is to grow like him. He has given us his thoughts. In prophet and historian, through parable and miracle, he has declared Himself.

(2) Let us commune with God by working his works with Him.

It is important that we go to Church, pay our tithes, declare the Gospel by missionary endeavor, feed the hungry. But greater than these daily duties is the creative work that belongs to us.

The inventor and the scientist have accomplished wonders in the world of creation, manifesting alike man's creative genius and God's constant creative activity.

But even greater than these have accomplished, we must do. Our creative work is the same as the creative work of Christ. To open the resources of men's possibilities to them, to create in them new convictions, new courage, new confidence, new hope. To revive new life and set them on new footholds, this is our greatest and most blessed work. Out of such work, we shall strengthen the sinews of the soul in ourselves and in our fellowmen.

(3) Let us commune with God that we may be filled with his love.

Do you realize that the righteous indignation of Jesus was expressed because of a profound love that was back of it? He never became indignant because of *personal* insult or injury but always either for the welfare of others or for the sake of principle. The dominant spirit of his life was love. It is this love that we seek. The love that passeth understanding, the love that is willing to go to Calvary. We seek the love that suffereth long and is kind; that envieth not; that vaunteth not itself; is not puffed up; that doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth: A love that beareth all things, believeth all things, hopeth all things, endureth all things and never faileth! This is the love that must rule the world and order all life.

CONCLUSION

We have seen that there is a source of the spiritual life and that we have the capacities to attain that life.

Is there, now, any test by which we know that the spiritual life is the true and supreme life?

1. *Negatively.*—Everything, except the spiritual life, that has thus far been tried to establish peace, harmony and good will in life has failed. In the World's Cemetery you find buried civilizations, governments, empires, kingdoms, philosophies, fine codes of ethics and creeds. All these have been efforts to reduce life to set standards, to fix certain limitations. But thinking, growing life can have no such outward limitations placed upon it. Man simply breaks such shackles asunder. Often the means by which they are broken is war. Our recent war is a most tragic illustration.

2. *Positively.*—There is positive proof of the supremacy of the spiritual life. One of these proofs lies in the experience of men stretching over nineteen hundred and twenty-five years. Have not Stephen and Paul and the Apostles and the Church fathers given abundant testimony in word and deed, in service and sacrifice, in life and in death to the supremacy of the spiritual life! What produced the Reformation but the spirit of the living God working itself out in men!

And you and I know that money, nor palaces; estates nor fine houses; talent nor intellect are any guarantee of a good and blessed life. We know by personal experience that the spiritual life is the only true foundation for a life of genuine goodness and happiness. This is true of my own individual life and it is true of my life in relationship to other lives. We may be able to run households without love but we certainly cannot build homes without love. We know that the living of the spiritual life gives an inner satisfaction and joy to life that can be realized in no other way.

3. There is a second *positive* proof of the supremacy of the spiritual life. This proof I find in the life of Jesus.

Let us test his life in comparison with other great lives. Prior to Jesus' life on earth and since that time, there have lived many great men who have been loved and revered

until this day and who are known in every quarter of the globe. They have had their following and their day of triumph. But they have passed away or are passing away. To-day, nineteen hundred and twenty-five years after Jesus was on earth, from an humble group of eleven faithful disciples the number has grown to about six hundred millions scattered over the entire world. No one in any sphere of life, no prophet nor the religion of which he has been the chief herald can claim a following comparable to the disciples of Jesus Christ. Other religions simply must give way to the inflowing and outflowing tide of the religion of the spirit! Think of the chapels, churches and cathedrals; the priesthood and ministry; the missionary enterprise; all testifying to the salvation of the world through Christ!

Are they the teachings of Jesus that have won for him this great following? If the teachings of Jesus are reduced to standards of morality, they may not be superior to the philosophies of the Greeks or the Classics of China which preceded them. The fact is that they cannot be reduced to mere moral standards. His teachings are alive and aglow with the life of the spirit! They transcend morality as the spirit of love transcends the rigidity of law. They are greater than man's teachings because they have God's wisdom and God's spirit in them. "My doctrine is not mine, but his that sent me. If any man will do his will, *he shall know* of the doctrine, whether it be of God, or whether I speak of myself" (St. Jno. 7: 16, 17).

Study Jesus' attitude toward man. He came with a revaluation of man. In this respect he stands sublimely alone. In his value judgment of man he revealed heights and depths in man's being which we have not yet begun to comprehend. He dealt with folks in terms of their possibilities; in terms of their powers to become. He raised man to a new and higher level of life. He is the first and only one to regard mankind as the children of a Heavenly Father, and as such his brothers, and coheirs with him of the Kingdom of

Heaven. Other religions may curb and crush the innate, God-given human impulses but the religion of Jesus liberates these and under his leadership they become the most vital and powerful forces for the establishment of the Kingdom of God. We might, in a sense, have expected so great and good a person as Jesus to have been utterly disgusted with the frailty of mankind. Other great men before him and since his time have made drastic laws to repress the powers of life in man; have made men their slaves; have sacrificed their lives in war. Jesus did just the opposite. He taught men to love instead of giving them laws to obey. No longer were men slaves but sons. He sacrificed no mighty host of men to further himself or his cause, but gave *his own life* to save them. The example of his own life and the spiritual possibilities which he has declared we possess, are the mightiest courage, faith and hope giving powers in all the earth.

Another evidence of Jesus' supreme spiritual life is his attitude toward the world. His attitude toward the world places it in the right relation to man and to God. The world with its vast treasures and temporal powers has literally swallowed up multitudes of men, body, mind and soul. Jesus was absolutely free from materialism and the love of worldly power. He might have been the mightiest of all Kings. He chose to serve God and be the savior of men!

One other evidence of the supremacy of the spiritual life in him is evidenced in the testimony of his followers.

St. Peter says: "*My Lord and my God.*"

St. Paul declares all things, once counted gain, but dung that he may win Christ. He also says: "*I can do all things through Christ who strengtheneth me.*"

The truth, the permanence and the supremacy of the life of Jesus are evidenced in the spirit of that life which was realized by doing God's will. "*Him only will I serve.*"

It is this spiritual life, and this alone, that will make wars, hatreds, jealousies, murders, thefts, drunkenness to cease. The spiritual life is the life that will usher in the kingdom of peace and love and good-will. It is the only true foundation.

SHIPPENSBURG, PA.

V

FILLING GOD'S HOUSE WITH WORSHIPING PEOPLE

F. W. TESKE

The subject before us is both vital and challenging. Challenging to every minister, for it is his greatest problem and his highest privilege. Vital to every Christian layman, for with it the future of the Christian Religion is bound up. This is the first impression the subject made upon the writer. The second impression is not like unto it. For the subject is so vast in scope, and the problem contained therein so baffling and far-reaching, that it made the writer feel a trifle timid, very much like the nervous woman who entered a taxicab in New York City for the first time. As soon as the cab started to take her to her destination, she leaned over to the driver and whispered "Now drive carefully for this is the first time I have ever ridden in one of these things." To which the driver replied: "You've got nothing on me, lady, it's the first time I ever drove one of these things."

Since the subject contains a common problem to the writer as well as the listeners, we shall proceed without fear and trembling. Yet far be it from me to claim any special wisdom or recipe, to offer in solution to the problem that confronts us, beyond the value in making the service worshipful, and preaching the Gospel as clearly, as strongly, as helpfully as we can—and of course this every minister knows, or at least should know.

The subject "Filling God's House with Worshipping People" forms two vast fields of thought. Here are two ideas linked together, church attendance and worship. Upon

one or the other must fall the main emphasis in the treatment of such a theme. The order of the wording of the subject suggests that the former should receive the primary attention. Hence first of all the objects of this paper is to face and endeavor to explain the fact that the Houses of God are generally far from filled and then to suggest certain lines of action toward the remedying of this condition.

The second part of the subject provides a limitation or qualification as expressed in the word "Worshiping." Hence no method of increasing attendance that will merely attract people, not developing in them the true spirit of penitence and praise, will stand the *test* implied in the subject. Not an audience, but a congregation is the thing *desired* and *sought*. To paraphrase the theme: How draw to the Church such numbers of people eager for communion with God as will crowd the pews now empty and thus encourage and advance the work of the Kingdom.

Were the subject not limited, our task would be comparatively easy. Any one can fill the Church with people, it does not require much ability or training to accomplish it. All that needs to be done is to rent a choice animal from the nearest zoo and place him inside of the chancel, or procure a star from Hollywood, or a hero from the base ball diamond, or a champion from the fighting ring, or even a famous lecturer, or a notorious criminal, any of these with a little advertising would fill the Church to capacity. However, in any of these instances the House of God would hardly be filled with worshiping people.

Having determined the scope of the subject, it is well for us to define the term *worship* which determines the character of people who shall fill the Church. What is worship? In the most general sense, it is a natural or instinctive recognition and assertion of our divine kinship; *the uplifting and outgoing of the soul toward the author and the end of its beginning*. Not impression but expression is its main object and characteristic idea. Worship becomes the expres-

sion to God of the soul's convictions and emotions, hence it involves reverence for the God in Christ, *penitence* and *faith*, and *holy desires*.

The flexibility of our language allows a variable use of the word "Worship." Three distinct applications of the word have been made. It has been used in a reflective sense to indicate a permanent state of consciousness or *the concrete expression of religious emotion of the individual or the common devout exercises of Christian society*.

When Charles Kingsley uttered that most virile and suggestive sentence, "Worship is life and not ceremony," he conceived of worship as a permanent state of consciousness. Thus it becomes to the soul that is thoroughly alive to God. Such a soul is not limited to *prescribed days or places*, but beholds God in the face of Christ, glorifying Him at all times, places, duties, and relationships.

The term, however, is more frequently used to indicate the expression of religious emotion of the individual. The former conception that "worship is a life and not ceremony" does not invalidate the thought that the individual seeks a definite time and place to formally and *concretely express* his emotions to God. Here, love and worship are alike. Love may be life, but *love cannot permanently endure* without demonstration, not any more than worship can permanently abide in the soul without formal and concrete expression. Love to be permanent must have its sacramental hours and deeds wherein the inward passion fulfills itself in outward signs. The heart of Christ was a shrine of perpetual worship. Concerning this permanent attitude toward the Father, He said: "I do always the things that please Him." Yet Jesus knew and obeyed that psychic law which accentuates the devout life with formal and concrete expression, and he who lived in the constant light of God's face, would arise at daybreak to seek that face in prayer among the walking birds on the mountain side. Hence we speak of worship as the expression of a devout life, "In the

solitude of the closet, in the companionable loneliness of nature, at the family altar, and the House of God." The person who believes that God is, and is the rewarder of all who diligently seek him, will reach out toward God with *consent* of will and eager affections.

For our purpose as related to the subject in hand, the following definition will suffice. "*Worship is one of the primary functions* of Christian society, in the evolution of its common corporate life." Hence worship is not only an individualistic expression, but distinctively regarded as a service *collectively rendered to God*, common prayer, common praise, common liturgical and sacramental usage. It is not enough for the believer to seek God in secret. There must be the worshiping assembly, the coming together, the convening of believers, *for the solemn transaction with God*, which shall be a memorial for the Most High, for a testimony before the world, and for the nourishment and consolation of the believers. Thus worship becomes an organic structure of historic Christianity, not an ephemeral product of local excitement, but a permanent universal practice of the Christian Church, on which its *life* and *mission* depend. Thus, the conclusion is clear, unless the Church be filled with worshipping people, her life is at stake and her mission is impaired. The question naturally follows, "Why is the Church not filled with worshiping people?" Let us seek the answer.

Let us consider several reasons for the unfilled Church.

Surely, no proof is needed to sustain the statement that Houses of God are far from being filled with worshiping people. A brief glance at the methods and devices that ministers use to get an audience will be sufficient to prove the assertion. Not long ago, a certain English rector reserved pews for smokers. He was certain that if men were allowed to smoke in Church, it would be filled. An American minister recently placed a monkey on the pulpit and then boasted of the crowd that was attracted. It is a fact that

the average Protestant minister is not preaching to capacity congregation, except on rare occasions. Church attendance depends almost entirely upon the ability and personality of the preacher in Protestant Churches, while in the Roman Catholic Church people will attend regardless of the ability of the officiating priest, and sometimes in spite of him.

The first reason for the decline in worship is found in the attitude of the people toward the Church. Men will applaud Jesus and his teaching and ridicule the Church. The general attitude to the Church and its worship in our generation may be described as critical. As Dr. C. E. Jefferson puts it: "During the last fifty years the Church has undergone more biting criticism than it has endured since the first century of its career." The fault finding has not been confined to one class of people, but has come from all sorts and conditions of men, from the university professor to the street corner orator, who is certain that religion is an enemy of liberty and worship superstition.

This incessant vehement abuse has had a demoralizing effect on the minds of the clergy, so that many of them have become cynical and said disparaging things about the Church from pulpit, platform, and through the press. This attitude on the part of the clergy, combined with the fault-finding outside of the Church, has had a depressing effect upon the laity and has caused the fires of the altar of worship to burn low, and resulted in halting and disappointing service. This result is what one must naturally expect. If the leader gives way to fault finding and cynicism, it takes the heart out of those whom he has been called to lead. Thus not a few men and women who call themselves Christian, and have the highest regard for Jesus and His message, are asking "Has the Church and worship a place in modern life?"

There can be no doubt that the world war is partly responsible for this attitude of the people and the decline in Church attendance. Some have a feeling that the Church should have rendered the world war impossible. Others

accuse the church of forgetting her real mission and becoming the instrument of the government as a channel for propaganda, and promised a gain in ideals which never came, hence they are disappointed in the Church. Still others drank freely and deeply of the poisonous propaganda of hatred and have sunk to such a low level morally and spiritually that ethical worship no longer makes an appeal to their nature.

Nearly everybody feels that there is something wrong with the Church. It is possible that everybody is mistaken. But it is worth while to investigate, and if we find Church attendance all that it should be, we can go back to our work with joy.

There are not a few ministers who content themselves that there is nothing wrong with Church attendance. At least they hope that all is well. Like the devoted colored woman who revisited her husband's grave the day after the funeral. After she had been shedding copious tears on the newly made grave, she said: "Mose! I hopes you's not where I expects you is."

Or we might take the attitude a certain attendant took toward the rich man who visited an art gallery and did not provide himself with a catalogue, neither did he seek any advice concerning the art treasure. Having rushed from room to room, he finally came to the attendant and said: "I've been hearing all of my life about these famous masterpieces. Masterpieces—bah! Daubs, I call 'em! I want you to know that I am greatly disappointed! I feel that I have been wasting my time!" To which the old guardian of the treasures replied: "Sir, these pictures are not on trial. The spectators are." Not few ministers are taking a similar attitude to the decline in Church attendance. A prominent clergyman recently wrote "The size of the audience of the Sunday night service does not so much measure the ability and spirituality of the preacher, as it measures the ideals and religion of the members." Then the minister

blames the decrease in Church attendance on the fact that the service is being secularized, turned into entertainments, lectures, concerts, forums, pictures, pageants, and dramatic readings.

Again, there are those who hold that the decline in Church attendance is due to poor preaching. It is true that in not a few instances the preacher is the problem. His voice, his dress, his manner, his gesture, or his message may be unworthy of the sublime task that is his. There might be some truth in the statement that the preaching of to-day is not up to the standard. This does not mean, however, that it does not measure up with the preaching of the past, but that it is below the standard demanded by the people to-day. The minister faces a congregation to-day that is not content to merely sit, they also think. There was a time when people read very little outside of the Bible and local happenings, but books, periodicals, newspapers, and magazines bring men and women in touch not only with the happenings of the world, but also much religious material, which is not always favorable to the Christian Church.

Not many years ago there were few people in the community who could boast of higher education. The minister, doctor and lawyer, with the school teacher ranking a close fourth, had the monopoly in matters of knowledge. Popular education has advanced with leaps and bounds. And a larger proportion of students are entering institutions of higher education annually. We are living at a time when, in many instances, the youth is better informed as to current events and the great facts of nature than the minister. Under such conditions he no longer speaks with the same authority.

In addition to the more exacting demand in pulpit ministrations, many additional duties have been thrust upon the preacher. He is to be the general manager of the congregation, see to it that every organization in the church functions properly. He must be a social leader, and take an in-

terest in the affairs of his community, and consequently the word and prayer does not get as much time as it should have. But not only does the community and local church make inroads on the time that should be spent in the study, the work of the denomination—the larger interests of the Kingdom must be given some time, as one of the leaders of our communion recently said: "What we need to-day in our pulpits is not only prophets, but more than prophets, and what is more than a prophet—a minister who can put things over." According to this conception, the ideal minister is a manager. There can be no gainsaying that the rattling of the materialistic machinery in the church to-day is silencing the spiritual note in many churches.

Theological controversy, and the conflict between *science* and *Bible* as it is interpreted by the vast majority of people, is keeping many from the House of God. There was a time when the Bible was the infallible Word of God and the Church possessing the Bible spoke with authority on questions of religion and morality. People came to the Church and listened to what God had to say through His word, and to the exposition of it by the preacher. But to-day who knows, there are various degrees of inspiration, parts of unequal value, composite books, written by one, bearing the name of another. Then too, the interpretations differ so that the mind of the average man is confused. Hence, many reach this conclusion: "Why should I go to Church when the Church cannot speak with authority on questions of life and death on which I seek light?"

The Sunday School, which is generally hailed as the best ally of the Christian Church, has not been an unmixed blessing. There can be no doubt that the Sunday School with its present program of worship and method of teaching is a hindrance to Church attendance. The Sunday School largely parallels the worship of the congregation so that many church members feel that they have satisfied their obligation to God and their religious nature by attending its

sessions. Again, the Sunday School has laid greater emphasis on attendance than the Church. In the average Sunday School there are at least thirty persons, teachers and officers, who are directly concerned that the Sunday School room be filled. The slogan of the Sunday School is "Every Church member in the Sunday School, and every Sunday School member in the Church." The first part of the slogan has been carried out with remarkable completeness in most schools, but most of them have given little or no attention to the second part of their slogan.

The automobile, and many other forms of recreation and pleasure, are keeping many people from the House of God on the Lord's Day. The playground offers many forms of recreation and an opportunity to be in the open after spending a week in the crowded office, factory, or shop. The most recent competitor of church attendance is the radio. It offers an excuse to not a few people to absent themselves from the House of God. Articles in the daily press state that twenty denominations in the United States are now licensed operators of broadcasting stations, and that material of a religious nature is being sent on the air weekly from twenty-six states. All told there are sixty-two churches licensed, with a number of stations operated privately by ministers, and the Y. M. C. A. organizations. The Catholics are entering the field through the Paulist Fathers of New York City, who have recently applied for a wave length. In addition to these, there are many sermons and services broadcasted from stations owned and operated by commercial houses. Radio is only in its infancy, the future alone will reveal its extent and influence.

HOW THE PROBLEM IS BEING MET

Ministers and churches have not been idle, they have endeavored to solve the problem in many ways by various means and methods. Some have taken a hostile attitude to everything that is in competition with the Church service.

The radio has been denounced as an enemy of worship by clergymen on both sides of the Atlantic. Vicar A. Coming, of England, is quoted as saying: "Worship by wireless is impossible. There is no longer the packed house to which we have been accustomed during Lent. And the reason for this is the wireless; anybody who thinks that they can worship God by lolling back in an easy arm chair and listening to the singing of the choir of St. so and so's, or the oratorical effects of the bishop of Kamchatka, is simply living in a fool's paradise. True worship demands sacrifice. People who are too lazy to put on their things and come to the House of God on God's Day are grossly neglectful of their duty." We are compelled to face the fact that in the radio is found another phalanx of counter attraction which in various ways keeps the people out of the Church. The clergymen of England have vigorously protested against Sunday broadcasting with the result that the British Broadcasting Co., which controls most of the wireless entertainments, has declined to broadcast Sunday sermons except on rare occasions.

A number of American churches have endeavored to meet the problem by arranging special services for golfers and autoists, for those who desire to be away all day, for the housewives, who have their Sunday dinner to prepare, and the housemaids whose duties, especially in the summer, keep them away from a later service. They defend their position on the ground that they are adapting the church to the changing conditions of modern life.

To meet the competitive problem the Sunday School offers, a number of churches have combined the Sunday School and Church service, *and made it a teaching service*. There is no doubt that a general change will be affected in the church and Sunday School service. There is no reason why the Sunday School in its worship should cover the same ground covered by the church in worship. Why not go a step further, and have all of the worship in the church first,

and at the close of the church worship, assemble for a teaching period, or vice versa? This plan properly worked should aid attendance in both groups, and it surely would avoid duplication.

Other clergymen have resorted to sensational topics and novelty methods to draw an audience. Time will not allow us to give a résumé of the various methods used by ministers to recruit an audience. The Rev. William L. Stidger has been most successful in the use of methods to attract crowds. In one of his publications under the title "That God's House may be filled," he suggests various types of services and sermons. The following types are included: "The symphonic sermon, the dramatic book sermon, the dramatic art sermon, the pulpit editorial, the chautauqua church service, the one hour service, the candle light service" and many others. It may be interesting in this connection to quote the *Christian Century*: "William L. Stidger is to leave St. Marks Methodist Church, Detroit, to become the pastor of the Grand Avenue Church, Kansas City, Mo. on September 1st. The Kansas City Church was one of the first to be built in the business section, with a large amount of office space offered for rental at a price sufficient to meet most of the running expenses of the church. It is expected that Dr. Stidger, working under such conditions, can again demonstrate his ability to gather capacity audiences for all services." And this is all that needs to be said about the use of sensational methods. They are bound up with the personality of the preacher and worthless when they cease to be new. Hence the minister must either find new methods or a new field in which the old methods are new.

In some communities churches have worked together in a coöperative campaign for church attendance. The "Go to Church" Sunday has been used with good effect by many communities. Other communities have issued attendance cards covering a definite period, and have requested every

member to keep a record of his attendance and thus by the use of the spirit of competition have increased church attendance.

Still others have relied on their pen or speech to impress the people with the value gained from church attendance. Some of these arguments have been ridiculous, while others have been meritorious. Using the death of Robert La Follette as a text, a prominent New York clergyman made a plea for regular church attendance as a measure of health conservation. "Senator La Follette" he said "would not have died when he did if he had been a regular attendant at church service and not neglected this safeguard of health and medium on physical recreation."

To recommend worship for its by-products rather than for its essential fruits seems to reveal a dangerous spiritual bankruptcy. The argument of the New York clergyman is only one of the many that are heard from time to time in American pulpits. We are told that religion leads to business success, helps to preserve credit, and that it exerts police power, and for these reasons people should support the church by attending her worship regularly. Is this not the weakness of the church to-day? She stands in the market place pleading with the indifferent multitudes to come inside of her tents for a moment on the promise that she has a panacea for whatever ills of body and mind may afflict them at that time. How far are all of these modern methods from the methods of the Head of the Church, who bade man to seek first the Kingdom and the righteousness of God and "all things would be added."

THE SOLUTION

What then is the solution to the problem? How can we fill the House of God with worshiping people?

In the first place by making the service as worshipful and the preaching of the Gospel as clear, as strong, as helpful as we can, so that worship will appeal to the innate religious

nature of man. God is demanded by the spiritual elements of human nature. Every man finds in himself the sense of dependence, the feeling of moral accountability, the impulses to worship. The spiritual nature of man reaches out for something higher, nobler, wiser, greater than that which he finds in his fellows. In a word, the soul of a normal man longs for the living God. In the religious nature of man lies the future hope of the church. "Cities without walls, cities without libraries, cities without schools, cities without music, cities without art, but never a city without its place of worship" is the verdict of the anthropologist.

In the light of this knowledge, worship is the most essential and vital element of human society. An eminent Scotch divine said while visiting the United States, "A man rises to the greatest heights he is capable when he enters the door of the Church," and this is truth. Men may argue that man rises to greater heights when he renders humble service, lending a hand, lifting a load, healing a wound, than when he sits in the Church. The N. T. places worship first: "Jesus knowing that he came from God and went to God"—in this sublime consciousness he took the towel and basin to perform a most menial service. Without worship sacrificial service would not long endure.

Let us then so improve the quality of the various elements in worship that worship will appeal to the religious nature of man and transform the occasional worshipper into a habitual one. The satisfied patron in business as well as in religion is the best advertisement. We do not need new elements in worship; the seven elements in worship—the hymn, the prayers, the offering, the belief, the scripture, the teaching, and the sacrament—have stood the test of time and transformed common men into saints and heroes. There is ample freedom for the leader in worship to exercise his ability, individuality, and personality.

It is, however, essential that proper proportion between the various parts be observed. There are some who con-

tend that a sermon is not a part of worship. But if the sermon feeds the fires of devotion, of consecration and service, it surely is an essential part of worship. Both sides of the Reformation held that the sermon is a part of worship. Luther went to extreme in the emphasis of the sermon when he said "The greatest and the most important part of all worship is the preaching of the Word. Unless the word is preached there had better not be an assembly." The leaders of the Reformed Churches cautioned their ministers not to make their sermon so long as to interfere with or exclude the more important duties of prayer and praise, but preserve a just proportion between the several parts of worship.

"The order of worship," writes Dr. Von Vogt, "cannot be much improved until good psychology is applied to better some of the disjointed orders of worship." The rule that he lays down is that the outward expression in the service shall parallel the inner course of experience of worship. He further holds that the church has lost much by having broken with art and that no worship is complete unless it has in it something of "vision, humility, illumination, and dedication."

The best means to improve the quality of worship that we can suggest is proper preparation, not only for a single element but for all of its parts. The church must see to it that the minister has more time to give to prayer and the Word. He who is to lift men to God and interpret to them the meaning of life and events, must have time for communion with God and to keep in touch with contemporaneous life. Jesus spent thirty years in mental preparation and spiritual discipline. No wonder that the three years of which we know so much loomed so high when compared with the thirty years of which we know so little. Think of spending ten years of preparation for one year of public service; ten days of thought and prayer for one day of healing-redemptive action; ten hours of silence for one hour of speech. Here lay the hiding of His power, in preparation

and in the nearness he lived to God, and his knowledge of human needs.

The leader in worship must make the most of every element. Hymns should not only be selected with great care but they should be sung so as to uplift and inspire the worshipers. Not less important is the selection of scripture and reading it with intelligence, clearness, and emphasis, that its meaning shall be apparent, and its power and beauty shall be felt by the people. What is more heartening than to stand shoulder to shoulder with your fellowmen and confess the belief in "God the Father Almighty?" In the light of the fact that God gave His Son, and Son gave himself for all mankind, the offering has a proper place in worship. The prayer, called "the soul of religion" by Dr. Fosdick, whether free or prescribed, should bring the worshiper to God and beget a sense of insufficiency in the heart of the worshiper and a dependence upon God. Now we come to the sermon, which Protestantism has held as the chief element.

The sermon first of all should strike a positive note in these days of uncertainty. To gain the confidence of men and women the Church must have something definite to say through its minister.

The preacher is at his best when he declares truth as he sees and believes it, at his worst when he apologizes, denies or explains. Hence the preacher must be sure of God. No doubter or half-believer can inspire men and lead them to God. A great actor once said to a minister who inquired the secret of his power "I speak fiction as if it were truth, and you speak truth as if it were fiction."

To be certain of God does not mean that we must fall back on the religion of external authority—the infallible Pope or the infallible Bible—surely Jesus of Nazareth who lived in constant communion with God is sufficient authority. If Pasteur can speak with authority on the germ theory, Edison on electricity, Beethoven on melody and harmony in

music, Jesus surely can speak with authority on God and religion. The revelation of God made by Jesus and approved by our best *inner light*, is an authority more valid and vital than any external authority. "Be sure of God" said the great Phillips Brooks. Jesus was *sure of God*, hence he spoke not as one of the scribes, but with authority.

Then, too, the sermon should have in it a note of conviction. It should convince and convict men of sin and its consequences. Too many sermons proclaim the reward of goodness and not the terrible consequences of evil. It is not enough for the minister to exalt the good, he must make men hate evil.

Moreover, the sermon should have in it a note of forgiveness. Dean Brown of the Yale Divinity School writes: "The main criticism upon the preaching of recent times has not been that men have been preaching mistaken views of the atonement; for the most part they have not been preaching any view. When we think of the sermons we have heard during the last twenty years, we find that our minds have not been directed many times to the fact that 'Christ died for our sins.'" "The Christian minister," wrote Robert F. Norton, "who from intellectual difficulties or from lack of spiritual experience, ignores the Atonement becomes either nerveless and ineffective or eccentric and sensational." The minister who does not use forgiveness as a basis for spiritual appeal and as a source of motive for right living, sooner or later discovers that his message has gone and he either becomes dull or uses his own ingenuity to fill the gap he had made. But in the nature of the case his ministry ceases to be fruitful.

Furthermore, the preacher's message must be timely—meeting the problems of life to-day. Dean Sperry of the Harvard School of Theology makes this demand of the sermon, that it must have "Contemporaneity." A sermon that does not get beyond the Red Sea and Wilderness or the Land of Canaan, cannot meet either the approval or the problems of the people.

Then, too, the sermon should contain a note of comfort and joy. Something of the message with which Jesus began his preaching. "The spirit of the Lord is upon me, for he hath consecrated me to preach the good news to the poor. He hath sent me to announce to the prisoners their release and to the blind the recovery of their sight, to set the down-trodden at liberty, to proclaim the year of the Lord's favor."

Then last but not least, the entire service as well as the sermon should be pleasingly rendered. The manner and delivery of the preacher should testify to the fact that he is bringing good tidings of great joy.

The church building adds or detracts much from the worship. A worshipful auditorium will do much to inspire communion in the soul and lift it to God. Religious worship is satisfactory only when it meets human needs. Men turn to the House of God to escape the common defeat of the world, or shame, or injustice, to find the real world of eternal goodness. An adequate church building will not only challenge the passerby, but will draw people by its very atmosphere of harmony and peace. The church building should have austerity enough to beget a sense of dependence in the worshiper, yet warmth enough to invite and bring him in touch with God. A House of God properly built will cast its influence on the community for years and sometimes for generations. A noble building has living air and spirit, and becomes a power in the lives of the people who see it and enter therein.

But we must do more than to erect a suitable structure and make worship as attractive and helpful as we can. The church must get its message to those who are indifferent. "Jesus came to seek and to save the lost." In that great parable the ninety and nine are left in the wilderness while the shepherd seeks the lost sheep. The church must bring into her walls the careless and indifferent and transform them into worshipers in order that the House of God may be filled.

Hence we must begin with the child. We must teach the children that worship is a Christian duty as well as a privilege. Whatever may be said against the character of worship of the Roman Catholic Church, her churches are filled. The secret is found in the fact that she teaches her children that worship is a Christian duty and merits salvation. And why not? If salvation is a process which endures to the end of life, surely worship is essential to salvation. The Protestant Churches for the most part, true to the Reformation principle, are teaching salvation by "Grace through faith in Jesus Christ," and worship is used as a means to express gratitude for salvation. Jesus healed ten lepers and out of the ten one returned to give thanks—and this is nearly the proportion that is showing thankfulness to God in worship to-day.

Furthermore, the Church should use all legitimate means and methods to attract people into the Church, and by the service of worship, make them worshiping people. Every church should have an attractive bulletin board giving the name of the Church and announcing its program of worship. The writer passed through a town not far from here a number of times looking for the Reformed Church. When he finally located it, it was an attractive church standing on the Main street, but no one could tell that it was a Reformed Church, unless he inquired.

An active committee on church attendance of men and women in the congregation could do much to help solve the problem. One of the reasons that the average Sunday School has a larger attendance than the Church is found in the fact that the Sunday School has a large force of workers—teachers and officers—who make it their business to see to it that the Sunday School room is filled.

Church publicity through the daily press and personal letters is another means which may be effectively used. We are aware that not all ministers believe in publicity. There are ministers who hold that it cheapens the church to get

Then, too, the sermon should contain a note of comfort and joy. Something of the message with which Jesus began his preaching. "The spirit of the Lord is upon me, for he hath consecrated me to preach the good news to the poor. He hath sent me to announce to the prisoners their release and to the blind the recovery of their sight, to set the down-trodden at liberty, to proclaim the year of the Lord's favor."

Then last but not least, the entire service as well as the sermon should be pleasingly rendered. The manner and delivery of the preacher should testify to the fact that he is bringing good tidings of great joy.

The church building adds or detracts much from the worship. A worshipful auditorium will do much to inspire communion in the soul and lift it to God. Religious worship is satisfactory only when it meets human needs. Men turn to the House of God to escape the common defeat of the world, or shame, or injustice, to find the real world of eternal goodness. An adequate church building will not only challenge the passerby, but will draw people by its very atmosphere of harmony and peace. The church building should have austerity enough to beget a sense of dependence in the worshiper, yet warmth enough to invite and bring him in touch with God. A House of God properly built will cast its influence on the community for years and sometimes for generations. A noble building has living air and spirit, and becomes a power in the lives of the people who see it and enter therein.

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into print or advertise. They point to the fact that medical doctors do not advertise, and yet they do not lack for patients. But this argument is flimsy. The physician works with physical ills while the Church has to do with spiritual ills. If the ills of the soul were as acute and made the same demand for attention as the ills of the body, every church would be filled to its capacity, but the ills of the soul work more slowly, and the sufferer is not aware of them until he has become a spiritual wreck.

Most ministers do not use publicity as a means to recruit a congregation, because they lack knowledge of the methods of publicity. The writer feels that the theological seminaries should give a special course of training in church publicity. If that is impossible, surely a course of lectures could be given by one qualified to speak on this subject. Most newspapers will print material that has news value and is properly prepared.

We have considered helpful worship and various means to commend that worship to the people that the House of God may be filled. One thing remains to be said—the church must have an adequate program, an objective, a purpose, a task so worthwhile and great that it will commend itself to the best people, and the strongest minds of the community. The church must follow its great Head in fighting the battles of the poor and the downtrodden, to establish the Kingdom of God in the hearts of the people and in the institutions of the world. The church must give the Gospel to the whole world so that every creature may hear, believe, and live. Christianity is either a world religion or it is nothing.

The chief task of the church is the evangelistic task—to bring souls in touch with the living God. It is true that God saves men, but God works through men. The duty of giving the Gospel to all mankind rests upon every believer. Let the church give men and women a real objective, an adequate task, and they will crowd the church as did the saints of old, seeking God because they felt insufficient for the

work that was before them. Then, worship will be a sacrament indeed where men and women seek power, faith, and courage to perform their God given duties. Let the Church lose her life for humanity and she will not lack worshiping people. Every one has seen a fire engine responding to a call through the crowded streets, and observed how trolleys and autos have stopped and moved aside. It is remarkable how obstacles will stand aside when people are in earnest and the task is worth while. With the same passion the Church should serve humanity. She alone has the means to heal sinsick souls. If the church is in earnest, it will be surprising how the non-essentials will stand back and make room for worship on the Lord's Day.

We are living at a time when the task of filling God's House is difficult, but not as difficult as it was at the inception of the first church. We need tenacity and courage today if we ever needed it. Many have not only toiled all night but years and have caught nothing. But mark the Master's challenge: "Launch out into the deep." If you have failed, try again. Foch was made generalissimo of the Allied forces because he had courage and tenacity. The story goes that one of his under officers came to him at a critical moment of the war when the enemy was within striking distance of Paris and said: "We are being driven back, we can no longer hold the line, we must retreat." His firm reply was "if you cannot hold the line, advance." They advanced and repulsed the enemy. Surely ambassadors of the living God should show as much courage as the soldier on the battle field. We have a greater leader and our cause is more vital to mankind than any war that has ever been fought.

The church must use the best means it has at its disposal. It is true that the motives that act on man have changed little—love and righteousness and sin are permanent—but their experiences are different. The church has captured new music, new art, and new painting. The church did not

continue worshipping in the upper room, but made use of new architecture. The church, although slow, has taken the best and made it serve the ends of its mission. It must continue to make use of the best no matter from what field it emanates.

I believe that the House of God will again be filled with worshipping people. The temper of the present is not the temper of the future. The ruling ideas of *to-day* will not be the ruling ideas of *to-morrow*. The church will again pass through the period of uncertainty and controversy and readjustment, and offer humanity a firmer faith in the eternal realities. The *materialism of to-day* will give way to a deeper and finer spirituality of *to-morrow*. God has not undertaken a work so big that He cannot finish it. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the works of the Lord, for ye know that your labors are not in vain in the Lord."

HARRISBURG, PA.

VI

THE PERMANENT CONTRIBUTIONS OF GENEVA AND JOHN CALVIN TO CHURCH AND STATE IN AMERICA¹

CHARLES S. MACFARLAND

I count it no little honor and no slight responsibility to stand to-day in the midst of these historic surroundings. *Among the enduring values of such an event in one's life is the occasion which it offers to review our modern life in its relation to the past; to evaluate its moral and spiritual possessions; to follow the course over which the world has passed in the attainment, or the temporary losing, of high ideals and to search back and rediscover these fundamental principles upon which the foundations of modern civilization have been laid; to witness the path of progress and whither it leads, in the undiminished and clarified light of historical perspective.*

Here I remember that the people of Geneva consecrated this institution to education as the guaranty of its liberty, and I recall that, from the very beginning, this great university, founded by the people themselves, has been both a national and an international institution and that the memory of Jean Calvin, while not yet widely engraved in stone or metal, lives to-day in the religious and political institutions of the world. The relationship between the causes of the sixteenth century and their remote effects in the nineteenth

¹ Translation of an address in French by the Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, under the auspices of the University of Geneva and the John Calvin Society, in John Calvin's Church in Geneva, and printed in the Annual of the John Calvin Society.

might, in imagination, be symbolized in the fact that the "academy" founded by Calvin in 1559 did not become this "University" until 1873.

This occasion is especially significant to a citizen of the United States of America. From Geneva there went forth, three hundred years ago, those pioneers of the ages who established the imperishable principles upon which the American nation has been founded; those who crossed the sea to be the workmen who built the structure of our body politic. May I also remind you that there came back to you, from America, in the twentieth century, a spiritual son of Jean Calvin (Woodrow Wilson was his name) to help interpret those permanent principles in a league of the nations of the world.

I have elected to speak of this city and of its spiritual builder in one category, for Geneva and this University and Jean Calvin cannot be separated in our thought.

Geneva and Calvin, while later in point of time than other personalities and centers of the Reformation, were not mere builders upon a perfected foundation; they were infinitely more than that. They found Protestantism in a state of confusion; its organization so disordered that its very ideals and its essential principles were in danger of being lost. The Reformation might have been seriously retarded, had it not been for Jean Calvin and his clear mind and steady hand. His caution, his restraint, his recognition of the laws of evolution and progress, were the needs of the hour for which he was sent of God. He kept himself clear of those things which would trammel his steps. There is a fear which forms the golden mean between temerity and timidity. The hour needed a man whose own personal evolution was free from those explosive characteristics which induce confusion. With an imperial Romanism on the one side, and the extremes of zealots and riotous reformers on the other side, the Reformation, above all, needed his love of order and his strong hand to induce it. Geneva thus became the

great training school of the Reformation, as it here gained both poise and momentum. And its momentum might soon have been lost in many diverting pathways had not some strong mind assured its poise and balance. Indeed, it is to the credit of the Genevese that even before the advent of Farel, the "Eidgenossen" had begun to make clear the essential distinction between liberty and license.

Thus a home had been prepared and spiritual leadership established for those exiles for conscience' sake who came to Geneva, and from thence went forth, with clarity of thought as well as strength of will and emotion of heart, to England, to Scotland, to Holland, to Poland, to Hungary, and finally to New England and America. It was Geneva and Jean Calvin that gave to Guy de Bray the basis of intellectual conception which eventuated in the Belgic Confession of Faith, now the constitution of one of the greatest of the American Churches. During the recent Huguenot-Walloon Tercentenary, of whose Executive Committee I had the honor to be Chairman, in our historical studies we found Pilgrim, Huguenot, Walloon, Waldensian, all on the road that led from Geneva. Men who, as Calvin once said, were able to persevere, "*ad ultimum usque spiritum*." The Hall of Fame is filled with their memorials: Coligny, William the Silent, Cromwell, Milton, Knox, Bunyan, and finally, but not least, Woodrow Wilson.

PERMANENT CONTRIBUTIONS TO THEOLOGY

First of all, John Calvin, gave to America great and enduring contributions to theology.

In America the genius of Calvin found itself in what has come to be known as "Puritanism." Its gifts are immeasurable. It has given us a free government—of the people, by the people, for the people. It has given us a free press, an enlightened public opinion, free schools; has crowned hilltop and adorned prairie with colleges and has made its universities the centers of our great cities. It has separated

Church from State; given freedom for the normal growth of conscience and the widest expansion of intellect. It has glorified the family and home.

In discussing this question, we must of course first of all distinguish between the fundamental and the incidental. Not all of Calvin's deductions were permanent.

The ultimate article of the Puritan confession was: I believe in God. That belief was no vague and shadowy thing. They believed in a sovereign God. They believed in Almighty God. This is the supreme article of any faith. Every other is but an inference from it and a corollary to it. It determines the length and height and breadth of a man's moral being. The Puritan believed in Almighty God, Maker of all things, Judge of all men, before whom men were to acknowledge and bewail their manifold transgressions against His divine majesty, by which they had justly provoked the infinite wrath and indignation, to whom they repented and prayed, Have mercy upon us.

To do His holy will means ultimate blessing; to defy it means disaster and death. Yes, they made some slips of exegesis and some errors as to date and authorship, which they rejoice to have us correct, and which they would dare to correct did they live now. But they got one definite, profound, eternal truth out of their Bibles. They built a nation on that truth. They wrought for liberty under its impulse. They surmounted the unsurmountable by its power. He, and He alone, was the Ruler of men and of the universe. His law and His law alone determined right and wrong. They feared Him. And it was because they did fear God that they did not fear anything else. They would not bow the knee to pope or potentate, because they did get on their knees to the God they acknowledged.

My friends, this conception of the absolute, eternal, unmovable sovereignty of the Infinite, and nothing less than this, is the ultimate and fundamental of a real religious faith. The man is not worth his weight in dust who does

not stand in awe of God. In all history and biography, in every age and clime and nation, this has been the spirit that has hated iniquity, broken tyranny, induced righteousness, wrought liberty, and made men worth making. And there never was an iniquity hated nor a tyranny broken nor a righteousness induced nor a liberty wrought nor a man worth making made without it. The commercial and industrial life which is usurping every hour of our day needs to learn that it cannot manipulate and deal so as to get ahead of God. In civic and national and international life men must be made to realize that they cannot circumvent the Almighty and that they cannot pull the wool of secret diplomacy over the eyes of the Infinite; that when God and truth seem submerged it is an optical illusion; that His all-powerful hand is on this world, and He will ultimately bring things to the issues of His holy will. A good-for-nothing god in theology means good-for-nothing prophets in the pulpit and good-for-nothing men in the pews and on the street.

Does this conception deny the Fatherhood of God? No! It is essential to it. The father who does not rule his household with his wisdom, uphold it with his strong arm, and guide it with his love, is no father at all. This is the real fundamental of the Puritan faith and of any faith. Let it be granted and comprehended, and the related doctrines of Puritanism follow as certainly as source and issue. Theirs was no slipshod thinking, no undigested truth. The inevitable conclusions and corollaries were and are momentous and of deep concern. Theirs was a moral God. They were moral beings. The first of these deductions is the sense of moral obligation. In the light of a God perfect in character, absolute in righteousness, man beholds himself in contrast. He sees and knows himself only as he knows and feels God. The consciousness of God inevitably brings the sense of human sin.

Does this impair the heavenly Fatherhood? Will a true father encourage his children in their sin by countenancing

it? Is God a seller of indulgences? The Fatherhood of God calls for the forbidding of sin, and if he ignores it he is no true Father.

If thus we follow the Puritan conception of God and its consciousness of sin in the light of moral obligation, we are led on by the undeviating march of law and logic to another ancient and neglected doctrine. The Puritan looked himself and his sins squarely in the face. He was scientifically exact. Cause had relation to effect; acts had their consequences. He was an evolutionist before his time. Men ask indifferently and doubtfully: Is there a judgment? It is the question of an imbecile mind. Do moral paths lead nowhere? Can men break laws without consequences? To break physical law means death. Has the Infinite been thus exact in the physical realm of law and indifferent in the spiritual? Is the material universe a cosmos and the spiritual a chaos? The age to which we are called to proclaim the truth needs to be told that while it blinds itself to the eternal future, the eternal laws of God move to their issues with as certain and as ceaseless and eternal march as if men saw them. They may hide their heads beneath the screen of the coverlet, but the lightning does not thereby cease to flash nor lose its pathway to its mark. They may bury their eyes in the desert sands, but they do not thus annihilate the danger. The simple and undeniable truth needs to be preached that there are two ways and trends of life,—to ruin and to blessedness; that every moral decision of every moral being, that every moral act of every moral personality, brings it nearer the edge or center of a path. We are false to ourselves, and commit a crime against men, if we do not tell them they are moving, either towards the heaven of a growing life or towards a day of retribution and remorse, by whatever name we call it.

The evangelist who warns men to seek the glory or to flee the wrath to come is but stating a proposition in mathematics. Two lines going in different directions will never

come together. The doctrine of divine judgment is the simplest and most apparent of all truths.

Are love and fatherhood impaired? No, it is essential to them. This moral law of the survival of the fittest has for its end to produce moral fitness. It could be produced no other way. The freedom of the human will involves it. And as moral fitness could be produced by no other method, so moral fitness never will be produced by any other preaching than the solemn preaching of this truth. Would he be a Father if he let his children sin against themselves? Would he be a Father if he let them misuse his other children without punishment?

This brings us to our final thought. The ultimate end is the regeneration and restoration of sinful men and women. There is absolutely no other path to it than that of the Puritan faith. There is no other preaching that will accomplish it than that of their fundamental doctrines. The awakening in the souls of men of the consciousness of an absolute, holy God, under whose all-seeing eye they live, whose laws they cannot defy without disaster, who hates their sins, who loves them so deeply that he wants to give them the gift of his own infinite righteousness, and has put every obstacle he can, without intruding upon the inviolable solitude of their free personality between them and sin,—this, with the consequent consciousness of sin, is the only way by which that sense of need of redemption is awakened, by which alone redemption can be gained. They all stand or fall together.

This age and generation call for a solemn, searching, fearless utterance of solemn, searching and fearful truths. The terminology of Calvinism need not be used. We have a vocabulary better suited to our age. But the Gospel is outgrown, the Christian pulpit is superfluous, the Church of Christ goes out of existence when the truths of the Gospel, the vocabulary of the pulpit, and the constitution of the Church do not contain the Calvinistic words: God, Sin, Judgment and Redemption.

GENEVA AND AMERICAN POLITICAL HISTORY

Let us now bear witness to those political foundations of America, which were laid by the men whom Geneva sent forth to our shores.

The history of America is marked by four great and distinct epochs.

The first of these great eras was that of the nation's birth. The issue of that consecrated hour of the world's life was that of individual liberty and the structure of our nation rests upon the divine right of the individual human spirit; in the inviolable solitude of personality; to stand face to face with the divine reality; upon the imperial privilege of the human soul itself. The first words of the Declaration of Independence were carved on Plymouth Rock by pilgrims and were re-written all along our shore from North to South by the same Huguenot hands that had carved in the prison tower of Constance the immortal word, "Resistez!"

The vital and the fundamental law of this first era of the nation's history, lasting for a century and a half, was that in order to make a free nation, you first must have free men.

The second of these great epochs was the days in which these free souls were formed into a free nation. This second great era witnessed the establishment of an order of human society by which more than a hundred million people, made up of men and women from all climes and nations of the earth, have been able to live together in a body politic so constituted as to induce unity with liberty. It was the bringing forth not only a new nation, but a new type of nation, conceived in liberty and dedicated to the proposition that all men are created equal.

The second great epoch was also associated with severe and bitter struggle, the War of American Independence. Its achievement was that of liberty under law.

Then came the third great era of our national life,—to test these eternal principles. Was a government of the people, for the people, by the people, equal to its task. Could

it go on weaving the mantle of human freedom large enough to cover the whole nation? Could the nation continue individual liberty and yet preserve and maintain the integrity insured to it by the Declaration and the Constitution which was its sequel? Were these several states to avail themselves of that license which is the annulment of true liberty; could they act apart from each other or make war upon one another if they chose, or were they bound by the solemn seal and covenant of a consecrated compact to maintain that union in which alone there is the strength which alone can maintain righteousness and truth? Could a nation of free souls live in *unity* under law?

And now to-day, we are on the threshold of the fourth great era of our history. The consecration of the nation at its birth into institutions of free constitutional government, its final seal and covenant in 1861 confirming forever the freedom and unity of its own life, now lead us on by the inevitable path of law, of undeviating logic and of human experience to a new consecration to precisely these same principles in the constitution of the human order throughout the world. If these ideals are the principles on which a nation must be built, are they also the basis of a world order? Or are we to accept the truth that selfishness is the eternal political law of nations?

The first great era—its attainment, the freedom of the human soul.

The second great era—the assurance of that freedom by law and constitution.

The third great era—its maintenance in unity and union.

The fourth great era—the transmission of these eternal principles into the life of the world.

Liberty, law, unity—these were the fundamental principles of Jean Calvin which have become the fundamental principles of the American nation.

PERMANENT CONTRIBUTIONS TO THE RELATIONS OF
CHURCH AND STATE

Gladstone once said: "Calvinism is the love of law combined with the love of freedom." As my friend, Professor Eugene Choisy, wrote many years ago in his thesis for his degree in this University: Calvinism is "*un ensemble de conceptions et de préoccupations qui sont nées du sentiment et de l'expérience de la souveraineté de Dieu sur la Société humaine.*"

Not the least of these permanent contributions was the twofold conception of human society, finding its life in God, and God finding His life in human life. The Church in America to-day is now awakening again to the great sense of social solidarity, a principle so marked in the teaching of Calvin. What higher conception of the modern Church could we have than that of this great leader, as "*une educatrice, une inspiratrice des consciences*" (Professor Choisy) in social life?

Just as Calvin was the man of the hour to save our nascent Protestantism from being the tool of social anarchy, or political absolutism, or immoral intellectualism, so to-day, in the Federal Council of the Churches of Christ in America, we find these same problems with us. We see the need of limiting the temporal power of the Church in political organization, but at the same time of asserting its spiritual power in political character and life. We are often called upon to-day to throw off from the Church the dead hand of the state.

Just as in Calvin's day the preachers were warned not to mix up in politics but to preach the Gospel, so to-day there are reactionaries in the United States who fail to distinguish between political intrigue and moral influence in political life. Many of us across the sea are repeating the experience of Calvin, who said that there must be no civil interference with liberty to preach "because if we say unpleasant things they will enjoin silence."

We find it necessary very frequently to remind the reactionary members of the Presbyterian Churches in America of Calvin's powerful utterances as to the duty of the Church in matters of social welfare and economics, even to the point of giving religious consideration to the condition of the sewers of the city, as he did. The "Social Creed" of our Federal Council is not very far from social Calvinism and, to be honest, I must add, another Genevese, Jean Jacques Rousseau.

Protestantism, at its best, in the United States sets its face sternly against anything like ecclesiastical political intrigue and secret conclaves. But at the same time it is standing out for the moral influence and even the moral guidance of the Church in the affairs of state. The principle of separation now being established in America is simply that of Jean Calvin, carried to logical conclusion.

Shall we attempt to demarcate and draw lines around two separate spheres of human life, create thus a dualism, and put a separate ruler over each? Can human social life be divided up that way? Most of us have abandoned that futile effort.

For example, must the Church endorse and approve or acquiesce in whatever the state may enact? Is it prevented from expressing its disapproval or its condemnation? My answer to that would be: However bad might be the temporal power of the Church, it would not and never could be worse than the spiritual power of the state. No—each must be free and if each must be free, there is only one solution. It is in the principle of coöperation together for the common good. As Professor Choisy again says: "*Le gouvernement politique n'a pas le droit d'exiger une obeissance aveugle, une soumission passive.*" In America this is a pressing and a crucial question at this moment.

We see very clearly that the separation of Church and State does not mean that the Church has no right to demand that the State shall conform its actions to Christian ideals.

And there are times and occasions when it is futile to attempt this unless we apply those ideals to concrete public measures.

Is the Church and the Christian to be condemned as lacking in patriotism if they decline to approve, or if they positively condemn, proposals of the War Department? Are they traitors if they condemn actions of our Congress if they believe that they are morally wrong? Must they accept the dictum of Admiral Decatur: "My country, may she, in her intercourse with nations, be right, but, whether right or wrong, my country?"

Must the Church leave entirely to Congress the question as to whether or not it is the moral duty of the United States to join the World Court?

To put it in its final form: Is there a loyalty for Church and Christian which is higher than loyalty to human governments? Are they free to utter the dictates of a higher loyalty to Christ? The principle of separation of Church and State is the very guarantee of the freedom of both Church and Christian.

Let us apply this principle to international affairs to-day.

The old diplomacy of political intrigue and secret alliance is a devil that can be cast out only by the fasting and prayer of the Churches of the nations. On the other hand, the formation of ecclesiastical political parties and the entanglement of the Church in the political machinery in any form and the political division of the State by religious prejudice are calamities to both Church and State.

The League of Nations, however, can never meet its divine task without the spiritual atmosphere and coöperation of some kind of League of Churches. The nations cannot come together in faith and confidence unless the Churches of the nations lead the way.

The Churches of America are to-day seeking your fraternity just because our state is hesitant. We are under no obligation whatever to conform our action to that of the political party which happens to direct affairs in Washington.

Let me be perfectly frank about it. The Church bodies of America with few exceptions, if any, to-day stand unequivocally for international conference, association and co-operation. As a whole they stand, without wavering, for the International Court of Justice. They stand for the outlawry of aggressive war.

They have, in recent days, openly repudiated an act of Congress because they believed it was an act of injustice to another nation of the Far East. Only the other day they openly rebuked the War Department because it proposed an improper use of Armistice Day. They freely exercise their freedom to petition the State on any political question of great moral significance. Were they not free to do so, they would not be free.

The State is a divine institution. Yes. But that does not mean that a controlling political party or even the United States senate, or one of its particular committees, is to be considered as having divine omniscience. And it sometimes happens that loyalty to the State calls for the condemnation and the repudiation of those who misrepresent the State.

That, my friends, is the attitude of the leaders to-day of our American Churches. The Church is and must be free.

THE GENEVA OF TO-DAY

And now I come down to our own day and generation, back here to the Geneva of to-day.

History here repeats itself. In the sixteenth century the center of the Reformation was transferred in large measure, to be clarified in its confusion, here to this city of Geneva. Is it not now a significant and stirring fact that in this city there should now come together all the nations of the world in their bewildered search for a world order of liberty, unity, and law? In other words, here in the League of Nations we are trying to do for the world of all mankind what Calvin sought to do four hundred years ago for the world in this historic city. Geneva has become the center of a world

state. The League of Nations to-day is seeking to do just what the Constitutional Convention in America sought to do a hundred and fifty years ago with our thirteen colonies. The analogy is significant and hopeful. Just as three centuries ago pilgrims from Geneva went to Holland, so again they have gone out from this city to that same brave little country to establish a World Court of International Justice.

Here, in modern times, was founded the greatest humanitarian institution in all history. Here, for the first time, two great nations submitted their dispute to judicial arbitration, long before any permanent tribunal was dreamed of. Here from time to time the nations of the world have come to resolve their differences. Talleyrand once divided the world into five parts: "Europe, Asia, Africa, America—and Geneva." His prophecy is fulfilled, and Geneva has become, in a great moral sense, the capital of all the other four great parts of the world.

Yes, History repeats itself in startling ways.

A CENTER OF RELIGIOUS COÖPERATION

As in the very early days of the Protestant Reformation, its center largely passed to the little country of Switzerland; so now again, four hundred years later, we witness the same phenomenon. In 1922 there met the first gathering for many hundred years, of official representatives of the Evangelical Churches of Europe. When that gathering was proposed, all of its projectors immediately turned to Switzerland and requested the Federation of Swiss Protestant Churches to convene the gathering. Just as the League of Nations, largely conceived in America, was established here, so the great coöperative movement of the Churches for which the Churches of America have become so largely responsible, comes back here again to this little country.

The nearest approach to the modern unity of our Churches in spirit and in service exists to-day in the Central Bureau for Relief of the Evangelical Churches of Europe.

The people of America, my friends, would take the League of Nations more seriously, if they felt that the nations of Europe took it more seriously. There would be less trouble about European debts if the American people were not so disturbed about military expenditures in Europe.

Likewise, if the Christian people of America could be assured of a great and deep movement for coöperation among the Churches of Europe, it would greatly increase the sense of responsibility and the flow of relief fund for the Central Bureau. I profoundly believe that the Swiss Federation of Churches is the chosen servant of Jehovah for this great task. The Federal Council of America, in its desire for a deep fraternity with the Churches of Europe, comes to Switzerland and selects one of your great leaders to represent it here in fellowship and service.

Brethren, your position is strategic, persuasive, and commanding. The mingling here of many cultures, the blending of many modes of speech, your democratic mind and will, your ideals and your works of peace and mercy, your spirit of service, your gift of international-mindedness, your poise and balance in theology and churchmanship, here in the midst of these eternal hills of God, all mean, in my judgment, that Switzerland and Geneva are destined to become a great center of the evangelical coöperative movement of the world. In other words, what the League of Nations is and will be in the world of politics, your Church Federation may become in the world of evangelical service.

And in this connection a study of Jean Calvin yields some very interesting discoveries. There is little doubt that he not only dreamed of evangelical unity and not only preached it, but that considering the confusion of his day and generation, he established it in principle and laid its foundations. He recognized the necessity of permitting differing forms of polity in Poland. In making decisions to meet the particular temperaments of peoples he was always on the side of freedom, provided it did not degenerate into anarchy;

and on one occasion he said: "Little will be said about ceremonies before the judgment seat of God." On one occasion he wrote that he would gladly cross ten oceans to bring the Churches together.

Let me, then, close by a resume of the permanent contributions of Geneva and John Calvin to Church and State in America:

1. An ordered, balanced and practical conception of the Reformation, with those processes of education which were needed to save it from excess.
2. The source of inspiration and training for the monumental historic personalities who guided American tradition.
3. The fundamental and enduring concepts of Puritan theology: An Almighty God who rules the universe; the consciousness of a sinful humanity; the inescapability of a moral judgment; the glorious hope of a divine redemption.
4. Political ideals of Liberty; of Liberty under Law; of Liberty under Law in Unity.
5. The freedom of the State from the temporal power of the Church.
6. The equal freedom of the Church from the dictates of the State in the moral and spiritual principles of human life.
7. Social Christianity and the social duty of the Church.
8. The ideal of evangelical coöperation in the service of mankind, by free Churches, whose unity is that of the spirit, voluntarily assumed, without encyclical or mandate of any human substitute or vicegerent of the Infinite and whose only mediator is the living Christ.

Surely, here in Geneva we stand on holy ground! My brethren, be deeply conscious of your place and of your mission in the world's life. The eyes of men and women who seek its spiritual and its political redemption are fixed upon you. You must create here the spirit and the atmosphere in which alone our bewildered humanity can find the light.

God grant that Geneva shall become again, in spiritual terms, the Imperial city, the new Jerusalem, coming down

out of heaven, among men. Switzerland and Geneva have once again become the center of a new and greater Reformation. The world, to-day, my friends, is again blindly seeking to emerge from political, moral and spiritual darkness and despair.

God grant that here in Geneva there may be fulfilled, once again, the prophecy of those words engraved in stone on yonder monument:

Post tenebras Lux

"Arise, shine, for thy light is come."

NEW YORK.

VII

NOTICES OF NEW BOOKS

Stranger than Fiction. A short history of the Jews from the earliest times to the present day. By Lewis Browne. With fifty animated maps by the author, giving a pictorial history of centuries of wandering. The Macmillan Company, New York, 1925. Pages 377. Price \$2.50.

The publishers say, "This is the only complete one-volume history of the Jews of any kind in the English language at the present time." Here lies its unique value. It fills a real need. Hitherto it was necessary to go to many libraries and read many volumes in order to get a connected history of the Jews in their primitive origin, development, persecutions and wandering throughout all the centuries of the recorded history of mankind. "Stranger than Fiction," indeed, is the story of a race that appears at the dawn of history and persists in growing numbers to this day. Of no other people can this be said.

The author writes in the style and method of Henry Van Loon, who wrote *The Story of Mankind*, and *The Story of the Bible* with such striking success. His concrete and picturesque language makes the whole volume readable and interesting from beginning to end. The chapters are short. Dates and details are not numerous and are only used to magnify the dramatic purpose of the author. He has the ability to make personalities stand out in great clearness and at the same time characterize the period in which they lived and worked. As the short chapters multiply, the perspective of the centuries of history deepens, revealing the long career of his famous race. From a literary point of view, this volume is a real success.

It is a history of the Jews, written from the Jewish point of view. Furthermore, it is written in the light of

the best accredited results of the historical-critical study of the Bible. Its evaluation of the Old Testament is remarkable for its insight and judgment. The general outlook is comprehensive and liberal. The estimate of the prophets is unusually good; its description of the dominance of the priest in the post-exilic Judaism is illuminating. The special contribution to the non-Jewish readers is its study of the Talmud and later Rabbinic writings. The interpretation of Jesus, the New Testament and Christianity is that of the modern Reformed Jew. To the young Jew, trained in the modern viewpoint of science, democracy and God, it must come as a real guide and inspiration, stimulating him to a renewed study of his own religion and people.

The volume is likewise of great value to the young American. In no country in the world are there more Jews than in the United States. At no time in our history as a nation is it more necessary to understand them than just now when the old antagonisms of race, nationality, and sex are reappearing in new and insidious forms. This volume presents Judaism, Christianity and Mohammedanism in fine historical perspective. Even though the reader may not agree with the interpretation of the author, he will soon discover he, nevertheless, makes him face the major religious elements and present conditions of modern western civilization. A similar history of the Chinese who, like the Jews, are of great antiquity, would be of special value at the present time, disclosing the major elements and present conditions of modern eastern civilization. The study of comparative religions and of the rise of the new internationalism should go hand in hand. It is apparent that the younger generation of Americans must learn to think in terms of nations, races and civilizations, if they are to face the doctrine and fact of the Kingdom of God among men as revealed in Jesus Christ. Our volume under review clearly sets forth one of the elements essential to the understanding of the

great problem. The Jewish race persists despite its unrivaled antiquity, its trials and persecutions throughout the thirty centuries of known history. It should be remembered that the quest of righteousness and the Kingdom of God among men were its dominant goals. When the Bible era closed, they did not cease hungering for the higher righteousness and the new Kingdom. Amid their wanderings throughout the earth, they continued to live in their ideal. Their history is truly "Stranger than Fiction." Their significance in relation to the life and work of Jesus Christ, culminating in the Kingdom of God among men, touches the very heart of the practical problem of religion in our day.

We heartily commend this history to discriminating readers.

E. S. BROMER.

Erasmus the Reformer. A Study in Restatement. Being the Hulsean Lectures delivered before the University of Cambridge. For 1921-1922. By Leonard Elliott Binns, B.D.

This is a small volume of 134 pages, exclusive of four pages of Bibliography. However, while not voluminous, it is scholarly and affords a good insight into the years before and during the Reformation. The character and services of Erasmus are put in the true historic light, and his contemporaries are measured without prejudice, with evident intention to be fair and just. As may be expected, Erasmus himself stands high in the estimation of the author. His great ability, learning, sincerity and evident piety are recognized and emphasized. Also his services, which have influenced history in the past and will continue to do so in days to come. And the weak points in the makeup of the great man are not overlooked. That he was timid, shy of controversy, willing even to sacrifice some truths for the sake of peace is freely admitted.

Men who in the spirit of hero-worship see no fault in the character and work of Luther will in some instances

differ from the author. What he says about Luther (that he was no theologian, that without the aid of Melancthon and other assistants he could not have been so successful in translating the Bible, and that he deferred, in the course of his work, too much to the wishes of the German princes) may all be true, but hardly to the extent that our Englishman represents. Evidently he is more in sympathy with Zwingli than with Luther.

When the author deplores the decline of morality in consequence of the Reformation, he evidently forgets Calvin and Geneva. It is true that Calvin came after Erasmus, but the author of the book before us seems to have little use for our man of Geneva.

J. H. STEPLER.

The Children's Kingdom. Sermons for the Junior Congregation. By Thomas W. Dickert, D.D. Pages 224. Fleming H. Revell Company, New York.

Another book from the pen of one of our own Reformed ministers. A great deal of credit belongs to the man who to-day can successfully lead a large congregation and face the many demands made on his time. There are so many calls made upon the average Protestant minister that the great wonder is that so many of us last as long as we do and still keep up our literary development. In this book we have the second volume of Junior sermons from one whose everyday business is a congregation of 1500 souls.

After reading these 52 sermons one feels that he has become acquainted with one who not only knows child psychology, but who has a sincere interest in the welfare of all children. The Christianity here embodied is spelled in terms of the "Children's Kingdom." The ability of the author to take the events of history and the fruits of literature and fashion them into food that children can eat, is the secret of his power. When the average child picks up this volume he will not stop by reading one sermon, but having tasted he will desire more.

These sermons are not only the result of having made a thorough study of all that has been written for children, but they are an incarnation of thirty-five years lived with children. To the clear, concise, literary style is added the temper of twelve years' preaching to a Junior congregation. They are a success because the author loves children. In one of the sermons the author analyzes his love for children—"I love them because Christ loves. . . . I love children because of what they may become."

This volume as well as the author's first volume, "Sermons for Juniors," is arranged according to the seasons of the year—together these two volumes offer abundant and indexed suggestion for the busy preacher who can never be too busy to refuse to speak to the children.

CHARLES SPOTTS.

Jesus Christ and the Human Quest. By Edwin Lewis, Professor of Systematic Theology in Drew Theological Seminary. Pages 388. Price \$3. The Abingdon Press, 150 Fifth Avenue, New York.

Religious Values. By Edgar Sheffield Brightman, Borden Parker Bowne Professor of Philosophy in Boston University. Pages 285. Price \$2.50. The Abingdon Press, 150 Fifth Avenue, New York.

These two substantial volumes are notable contributions to our current thinking on supreme issues. Both are scholarly in thought and constructive in spirit. The reviewer recommends them most earnestly to all who seek a reason for the faith that is in them in God and in Jesus Christ. The student who masters these books has set his feet firmly on the path that leads to a new spiritual assurance, in which there is a happy blending of mystic faith and rational fact. Nor does their mastery demand high technical training in philosophy and theology. They can be read with perfect understanding by intelligent laymen.

Professor Lewis gives his book the modest sub-title, "Suggestions toward a Philosophy of the Person and Work of Christ." As a disclaimer of dogmatic finality for his conclusions that title is suggestive of the scientific

spirit of the author. But as a description of the contents of his book it is inadequate. The reader will, indeed, find "suggestions" in this volume. But they are so numerous, and so coherent and cumulative, that they form a well-orbed Christology. It is a philosophy of the person and work of Christ which conserves absolutely and unabridged all the spiritual values demanded by faith and attested by the history of Christianity. It recognizes unreservedly the supernatural character of the person of Christ, and the redemptive significance of his work. And, thus, it is the lineal heir of those noble testimonies to the Saviourhood of Christ that were fashioned in former ages.

But the book also convinces the thoughtful reader that the great Christological creeds of the past do not meet the needs of to-day. Greater than our admiration of the metaphysics of Nicæa and Chalcedon is our loyalty to Christ. This loyalty imperatively demands that, ever anew, successive generations face the supreme issue in religion: *How* God dwelt in Christ for the salvation of mankind from sin.

That great question Professor Lewis raises in his book. He brings to his task the rich resources of thorough scholarship, a wide acquaintance with modern trends and tendencies, and, best of all, a profound personal appreciation of Jesus Christ as the supreme person in history. The final word on such an issue may never be spoken by mortal tongue. But what may be said to-day about the Incarnation in the light of faith and reason; and what must be said if we are to commend Jesus Christ to our age as the Saviour of men—all that Professor Lewis says. No one can read his book without profit. And many will hail it as a noble philosophy of the faith that is centered in Christ.

Religious Values, by Professor Brightman, deals with religion in general. It, too, deserves unqualified praise as a critical investigation of the values of religion and as a

keen defense of their reality and rationality. The style and spirit of the book conjure up the memory of the lamented Borden Parker Bowne, than whom we have produced no saner or sounder champion of the Christian faith. This book by his successor rivals the simplicity of the master's style and shares the depth and clarity of his insight.

The scope of the book may be gleaned from the following chapter headings: The Logical Basis of Belief, The Moral Basis of Religious Values, Truth and Value of Religion, The Human Values of Religion, The More-Than-Human Values of Religion, Religious Values and Recent Philosophy, The Experience of Worship, Doubts about the Value of Worship, Worship as Creativity, Philosophy and Religious Education.

Professor Brightman is one of the leading American representatives of the philosophic movement known as "Personalism." This philosophy is an "idealism which holds that persons only are real, that every item and fragment of our world exists only in and for persons, and that there is one Supreme Person who is the source of the world-order and creator of the society of persons. Insofar as he is regarded as fulfiller of the ideals of highest value, he is God."

This reviewer is convinced that Personalism is headed in the right direction. It points the way to a synthetic view of the universe. It holds the key for an appreciation and evaluation of its varied aspects. It leads to a new understanding of the reality of religion. And it is in full accord with science; especially with psychology.

The reader of this book will find rich substance for mind and heart in every chapter, from cover to cover. But special attention may be directed to Chapter VI, containing a critical investigation of recent trends in philosophy; to Chapter X, entitled "Philosophy and Religious Education"; and to the three chapters that discuss the values of worship (VII-IX).

The book deserves a prominent place on the desk of every minister.

THEO. F. HERMAN.

Psychology and the Church. By various writers. Edited by O. Hardman, M.A., D.D., Chaplain of Dulwich College, and Warden of the Rochester and Southwark Diocesan Deaconess Institutions. Pages 203. Price \$1.50. The Macmillan Company, New York.

This book contains five essays, written by English scholars. Its chapters are entitled: The Psychological Standpoint and its Limitations, The Progress and Present Position of the Study of Psychology, The Psychology of Prayer and Religious Experience, The Psychology of Moral Development, The Psychology of Spiritual Healing.

These five essays, though written independently by five authors, breathe the same spirit. All of them manifest a sound acquaintance with the new psychology, and a very sensible appreciation of its great significance for religion. But they also agree in their estimate of its marked limitations as supplying sufficient data for an adequate philosophy of life.

Such a combination of discernment and discretion is frequently lacking in books dealing with psychology and religion. Too often religion still ignores psychology; and psychology is blind to religion. On both sides there is a tendency to create a gulf between the twain that is wholly imaginary.

This book, therefore, will be read with profit by students of psychology and of religion. It should find a welcome in the study of every progressive minister.

THEO. F. HERMAN.

Alternative Views of the Bible. By John Bloore. Pages 157. Price \$1.50. The Macmillan Company, New York.

This volume is an attempt to state fairly two conflicting views of the Bible, viz., the modern view and the traditional view. The book has many merits that

deserve commendation. Its author knows the letter of Holy Writ from Genesis to Revelation. And his sincere devotion to the Bible, as God's Holy Word, marks every page of his book, as does his honest intention to defend and to commend it.

But the book is a signal failure in two respects. It fails to do justice to the modern view of the Bible, in spite of many quotations from H. E. Fosdick and others to prove its conclusions. No other proof of this claim is required than the evidence found in Chapter IV, *The Refutation of Modernism*, where the author soberly and laboriously argues that the issue raised by the modern view of the Bible is that either the writers of our Bible were guilty of wilful and wicked deception, or that we must accept the traditional view. If that is a true and fair statement of the issue, the author wins his case.

Again, the author fails to commend the traditional view to thoughtful men. If the best that may be said for the Bible is found in Chapter VI, *Some Principles of Interpretation*, then one might well fear that dark clouds beset its future path. Fortunately for the fate and fortune of mankind, there is quite another defense of the Bible—that essayed by those who accept the modern view. Possibly the best use to make of Mr. Bloore's volume is to put it into the hands of those who still doubt or question the value of this modern view. His sincere defense of that which is so manifestly false may help them to embrace that which is so obviously true.

THEO. F. HERMAN.

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THE
Reformed Church
Review

JANUARY, 1925

MANAGING EDITORS
THEODORE F. HERMAN AND GEORGE W. RICHARDS

ASSOCIATE EDITORS
A. S. ZERBE AND A. E. DAHLMANN

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PUBLISHED BY
THE PUBLICATION BOARD OF THE REFORMED CHURCH,
AT LANCASTER, PA.

ISSUED QUARTERLY \$2.00 A YEAR 50 CENTS A COPY

Entered as second-class matter at the Post Office at Lancaster, Pa.

BOOKS REVIEWED

Evolution, Knowledge and Revelation. By Stewart A. McDowall, B.D., Trinity College, Cambridge; Chaplain and Senior Master at Winchester College. Pages 99. The Macmillan Company, 1924.

Religion in Russia under the Soviets. By Richard J. Cooke, one of the Bishops of the Methodist Episcopal Church. Pages 311. The Abingdon Press, New York and Cincinnati, 1924.

The Pastoral Office. An Introduction to the work of the pastor, by James Albert Beebe, Dean and Professor of Practical Theology, Boston University School of Theology. Pages 307. The Methodist Book Concern, New York and Cincinnati, 1923.

Life in Fellowship. By John P. Mand, D.D., Bishop of Kensington. Pages 88. The Macmillan Company, 1924.

Religion in the Thought of To-day. By Rev. Carl S. Patton. Pages 159. The Macmillan Company, 1924.

The Historical Jesus. By Charles Piepenbring, Th.D. The Macmillan Company. Pages 224. Price \$2.25.

The Rise of Christianity. By Frederick Owen Norton. The University of Chicago Press. Pages 269. Price \$2.00.

The Bible and Christian Science. By Allen W. Johnston. Revell. Pages 256. Price \$1.50.

The Character of Paul. By Charles E. Jefferson. The Macmillan Company. Pages 381. Price \$2.25.

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PROSPECTUS

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Reformed Church Review

Ye Shall Know the Truth, and the Truth Shall Make You Free

The REFORMED CHURCH REVIEW is the lineal successor of the REFORMED QUARTERLY REVIEW, as that was of the MERCERSBURG REVIEW, founded in the year 1848. And, true to its antecedents, it will continue to be an organ for Christological, historical and positive theology, as this has come to be generally understood in the Reformed Church in the United States. Taking its position in the confessional system of the Heidelberg Catechism, it will endeavor to be true to the historical genius of the Reformed Church; but believing in the principle of historical development, it will not shut itself up to the horizon of any particular place or time in theology, but will have an open vision and a cordial welcome for all truth, new as well as old, from whatever quarter it may come.

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The Editors will not be responsible for the views of individual writers.

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Orders, with remittances per check or money order, are to be sent direct to the

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15th and Race Streets, Philadelphia, Pa.

NOTICE—All Exchanges of the REVIEW, letters relating to the Editorial Department, Manuscript of articles intended for publication and books for notice in the REVIEW must be sent to Theo. F. Horman, D.D., 556 W. James Street, Lancaster, Pa.

THE Reformed Church Review

APRIL, 1925

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THEODORE F. HERMAN AND GEORGE W. RICHARDS

ASSOCIATE EDITORS

A. S. ZERBE AND A. E. DAHLMANN

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- The Moral Life of the Hebrews.* By J. M. Powis Smith. The University of Chicago Press, Chicago, Illinois. Pages 337. Price \$2.35, postpaid.
- The Prophets and their Times.* By J. M. Powis Smith, Professor of the Old Testament Language and Literature, University of Chicago. The University of Chicago Press, Chicago, Illinois. Pages 277. Price \$2.35, postpaid.
- The Curriculum of Religious Education.* By George Herbert Betts. The Abingdon Press, 150 Fifth Avenue, New York. Pages 535. Price \$3.00.
- The Modern Use of the Bible.* By Harry Emerson Fosdick, D.D. The Macmillan Company, New York. Pages 291. Price \$1.60.
- Creeds and Loyalty.* Essays on the History, Interpretation, and Use of the Creeds. By Seven Members of the Faculty of the Episcopal Theological School at Cambridge Massachusetts. Pages 170. Price \$1.50. The Macmillan Company, New York.
- A Creed for College Men.* By Hugh Anderson Moran, M.A. (Oxford) College Pastor at Cornell University, Ithaca, N. Y. Pages 149. Price \$1.25. The Macmillan Company, New York.
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- To Be Near Unto God.* A Series of One Hundred and Ten Meditations. By Abraham Kuyper, D.D., LL.D., Late Prime Minister of the Netherlands. Translated from the Dutch by John H. de Vries, D.D. Pages 679. Price \$3.00. The Macmillan Company, New York.
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THE Reformed Church Review

JULY, 1925

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PUBLISHED BY

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AT LANCASTER, PA.

ISSUED QUARTERLY

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Entered as second-class matter at the Post Office at Lancaster, Pa.

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OCTOBER, 1925

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